

The First Book of the CHRONICLES

INTRODUCTION

[Following is the introduction to both 1 and 2 Chronicles, which are parts of one whole.]

1. Title. Like the books of Kings, the two books of Chronicles originally formed a single continuous work, known in Hebrew as *dibre hayyamim*, “events of the days.” This title seems to be an abbreviation of *sepher dibre hayyamim*, literally, “book of events of the days,” a journal kept at Oriental courts for the recording of daily events (see 2 Kings 14:18, 28; 15:6, 21, 31; 1 Chron. 27:24; Neh. 12:23; cf. Esther 6:1, 2). The LXX translators divided the book into two parts called *paraleipomenon a* and *b*, literally, “first and second parts of matters omitted.” This title of the Greek translators indicates that they regarded the book as a kind of supplement to the books of Samuel and Kings, written for the purpose of supplying details that had been omitted in the earlier histories. The English title, “Chronicles,” is derived from the term *Chronicon*, employed by Jerome as fittingly representing the Hebrew designation of the book, and this term, in the plural form of *Chronica* or *Chronicorum liber*, “Chronicles,” or “Book of Chronicles,” was employed in some editions of the Vulgate, whence it was taken over by the English translators.

That Chronicles was originally a single, undivided book is indicated by a Masoretic note at the end of the Hebrew text, stating that 1 Chron. 27:25 is the middle verse of the book. Moreover, Josephus, Origen, Jerome, and the Talmud regarded the book as one. The LXX division into two books was followed by the Vulgate, and so passed into other versions and into the modern printed editions of the Hebrew Bible.

2. Authorship. A careful examination of the Hebrew text of the books of Chronicles, Ezra, and Nehemiah indicates that these three books are closely related to one another in language, style, and general point of view. These resemblances may suggest unity of authorship. Some see in the fact that Chronicles ends in the middle of an unfinished sentence, which is completed in the opening verses of Ezra, an indication that both books originally formed a single volume, with no break between the two (2 Chron. 36:22, 23; cf. Ezra 1:1–3). There is no real break in the narrative between 2 Chron. 36 and Ezra 1. It may be that when a break was made, dividing the original volume into two, the closing verses of Chronicles were repeated as the opening verses of Ezra. Others, however, see the possibility that the first few verses of Ezra were added to Chronicles so that the book would not end on the note of the destruction of Jerusalem. Early Jewish writers generally agree that Chronicles was written by Ezra.

There are many indications of a close relationship between the books of Ezra and Nehemiah. The ancients did not separate them into two books as is now the case. The Talmud and the Christian fathers Origen and Jerome regarded Ezra–Nehemiah as a single volume. It appears that throughout the books of Chronicles, Ezra, and Nehemiah one may trace a single hand, and hence modern scholarship generally regards them as the product of the same author. Since the tone and spirit of the work indicates that the books are the product of a priest connected with the Temple in Jerusalem during the latter half of the 5th century B.C., it seems highly likely that Ezra the priest and scribe (see Neh. 12:26) was the author. Both Ezra (Ezra 7:1–21) and Nehemiah (Neh. 2:1; 5:14) mention Artaxerxes, during whose time Ezra flourished. This was evidently Artaxerxes I (465–

423 B.C.; see pp. 61, 62). If Ezra is the author of Chronicles–Ezra–Nehemiah, our present two books of Chronicles must be dated to the latter part of the 5th century B.C.

Internal evidence also points to the fact that the book was written or at least completed in the Persian period, about 400 B.C. Monetary values are calculated in “drums,” or darics (1 Chron. 29:7), coins believed to have been introduced by Darius I (522–486 B.C.). The genealogy of David’s family is brought down several generations beyond Zerubbabel (1 Chron. 3:19–24), who returned to Judea during the reign of Cyrus, 539–530 B.C. (Ezra 1:1, 2; cf. 2:2). However, it is possible that these names were added later (see on 1 Chron. 3:19). Based on the average descent of the Hebrew kings, a generation would be about 23 years. On this calculation six generations after Zerubbabel would extend nearly to 400 B.C. Since Chronicles was presumably once joined to Ezra–Nehemiah, the time of the chronicler can also be secured from the internal evidence of those books. The list of the high priests given in Neh. 12:10, 11, 22, 23, extends to Jonathan, Johanan, and Jaddua. Jonathan is known from the Elephantine papyri to have been high priest at least as early as 410. The evidence thus points to the end of the 5th century B.C., or about 400, as the time of the completion of Chronicles.

The writer of Chronicles repeatedly refers to a volume in general Hebrew history, “the book of the kings of Judah and Israel” (see 2 Chron. 16:11; 25:26; 28:26; cf. 35:27; 36:8). This book seems to have been a final compilation of the two histories so frequently mentioned in Kings—“the book of the chronicles of the kings of Israel” (1 Kings 15:31; 16:5, 14, 20, 27; 22:39; 2 Kings 10:34; 14:28; 15:21, 26), and “the book of the chronicles of the kings of Judah” (1 Kings 14:29; 15:7, 23; 2 Kings 8:23; 12:19; 15:6, 36; 16:19). This “book of the kings of Judah and Israel” seems to have been a complete volume containing all the records of the kings, since it contained an account of their deeds “first and last” (see 2 Chron. 16:11; 25:26; 28:26; 35:27). Furthermore, he frequently refers to historical works of a more limited scope, dealing with particular individuals or topics. Among these are “the chronicles of king David” (1 Chron. 27:24), “the book of Samuel the seer,” “the book of Nathan the prophet,” “the book of Gad the seer” (see 1 Chron. 29:29), “the prophecy of Ahijah the Shilonite,” “the visions of Iddo the seer against Jeroboam the son of Nebat” (2 Chron. 9:29), “the book of Shemaiah the prophet,” the book of “Iddo the seer concerning genealogies” (2 Chron. 12:15), “the story of the prophet Iddo” (2 Chron. 13:22), “the book of Jehu the son of Hanani” (2 Chron. 20:34), “the story of the book of the kings” (2 Chron. 24:27), “the acts of Uzziah” by the prophet Isaiah (2 Chron. 26:22), “the vision of Isaiah the prophet” (2 Chron. 32:32), and “the sayings of the seers” (2 Chron. 33:19).

The foregoing list of reference works is evidence that there was available a vast amount of source material. There are indications that in the days of Ezra and Nehemiah such sources were available. If the statement of 2 Macc 2:13 can be depended upon, Nehemiah founded a library in which he “gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.”

3. Historical setting. The books of Chronicles basically consist of an outline record of the people of God from creation to the Persian period. The main emphasis is on the history of David and his successors in the nation of Judah. If Chronicles–Ezra–Nehemiah was originally one work, written by Ezra, who returned to Judea during the reign of Artaxerxes I (465–423), the historical setting of the books of Chronicles, as far as the time of production is concerned, would be the same as the historical setting of the books of

Ezra and Nehemiah. The books of Chronicles, however, do not deal with the period in which they were completed, and only in minor genealogical items do they appear to extend to that time. That period is dealt with in Ezra and Nehemiah. For a discussion of the historical background of that period see the Introductions to the books of Ezra and Nehemiah in this commentary. For a brief discussion of the main historical period covered by Chronicles see the Introductions to the books of Samuel and Kings.

4. Theme. The books of Chronicles open with a genealogical outline of ancient history from Adam to the time of David. The history of creation, Paradise, the Fall, the early patriarchs, the Deluge, the later patriarchs, the stay in Egypt, the Exodus, the period of the judges, and the reign of Saul are passed over. The writer had little or nothing to add to the material already found in the Pentateuch and other books such as Joshua and Judges. For this early period he presents merely a series of genealogical tables, occasionally interspersed with brief biographical or historical notices (1 Chron. 4:9, 10, 38–43; 5:9, 10, 16–26; 6:31, 32, 48, 49, 54–81; 7:21–24; 9:17–34). First the author traces the generations from Adam to Jacob. He follows this genealogy with a survey of the 12 tribes, with emphasis on Judah, the tribe of David, and Levi, the tribe of the priests. Then the horizon narrows down from all Israel to the southern kingdom, Benjamin and Judah, and the city of Jerusalem. This introductory material covers the first nine chapters of the first book of Chronicles.

The second and main portion of the book begins with a brief discussion of the death of Saul (1 Chron. 10). Then follows a history of David (1 Chron. 11 to 29) and of his successors in the line of Judah down to Zedekiah, the destruction of Jerusalem, and the Babylonian captivity (2 Chron. 1 to 36). It would seem that the third section of the original work covered the return from captivity and the re-establishment of Jerusalem as the religious center of the restored Jewish community (Ezra–Nehemiah).

Considerable emphasis is given to the reign of David, the golden age of Israel's history. However, many items concerning David are omitted, such as his reign at Hebron, his sin in the matter of Uriah the Hittite, the revolt of Absalom, and similar matters.

The reign of Solomon (2 Chron. 1 to 9) is treated more briefly, though at much greater length, than any subsequent reign. There is considerable emphasis upon the Temple and its services. Events connected with the building of the Temple occupy by far the largest part of the account of Solomon's reign (chs. 2 to 7).

Many of the incidents recorded in Kings for this reign are not found in Chronicles, such as the attempted usurpation by Adonijah; the anointing of Solomon (1 Kings 1, 2); his marriage to the daughter of Pharaoh and the worship at the high places (1 Kings 3:1, 2); the decision concerning the disputed child (1 Kings 3:16–28); Solomon's officers, wisdom, and proverbs (1 Kings 4); his place (1 Kings 7:1–12); his worship of foreign gods, and his adversaries (1 Kings 11). Certain items concerning the building of the Temple have been omitted, others are presented more briefly, others are given in the same wording as Kings, while others are entirely new.

In the remaining portion of the history the record is primarily of Judah, not Israel. Items connected with Israel are presented only incidentally. No chronological data are given for any kings of Israel, and the synchronisms of the kings of Judah in terms of the contemporary ruler in Israel, with one exception (2 Chron. 13:1), are not given. While the history of Israel is almost entirely ignored, the history of Judah is presented primarily from a religious viewpoint, with political, military, and personal facts or incidents

subordinated to those of a spiritual interest. The object of the history is to set forth God's purpose in the experiences of the chosen people and to show how the nation declined and even the holy Temple with its sacred ritual was finally destroyed as a result of sin. The reigns of the good kings of Judah, good for at least a portion of their reigns—Jehoshaphat, Joash, Hezekiah, and Josiah—are given particular prominence, and those incidents are especially emphasized in which the rulers concerned themselves with religious reforms and the restoration of the Temple and its services.

It is thus apparent that Chronicles is not a mere historical supplement to the books of Kings, but rather a distinct and independent work, having its own purpose, and written from its own distinctive point of view. After the services in the Temple had been re-established following the return from the Babylonian exile, and Jerusalem had been restored, the devout Jews, no doubt fondly hoped, as they looked into the future, that these services might never again be interrupted. They trusted that, under the blessing of God, Israel might henceforth prosper and go on from glory to glory. The time was, doubtless, peculiarly appropriate to remind the people of their past history to the end that Israel might enter into all the glorious privileges vouchsafed to them in the promises of God.

The chronicler thus introduced new materials concerning the Temple and its ministry, and the religious festivals. He was, however, interested, not so much with ritual as with life, not so much with the Temple as with the hearts of men. Israel was to pattern its life after the holy law of God, with constant attention to the rewards and punishments that would be the result of obedience and transgression. There was a new emphasis upon righteousness, a fuller presentation of the close connection between piety and prosperity, and between perversity and adversity.

The reigns of the kings are treated in such a way that the reader may understand clearly that the way of obedience to the divine standards is the way of peace and prosperity, and that the way of wickedness is the way of ruin and desolation. Each signal calamity and success is ascribed in the most direct manner to the action of Divine Providence, with the Lord rewarding the righteous and punishing the doers of evil. Thus, "Saul died for his transgression which he committed against the Lord" (1 Chron. 10:13); "David waxed greater and greater: for the Lord of hosts was with him" (ch. 11:9); "God was displeased with this thing; therefore he smote Israel" (ch. 21:7); "the children of Judah prevailed, because they relied upon the Lord" (2 Chron. 13:18; see also 2 Chron. 16:7; 17:3, 5; 22:7; 25:20; 28:6; 33:10, 11; 36:15–17).

Israel is treated in Chronicles as an apostate nation, walking in the ways of wickedness and death. Judah is treated as a nation that prospers under reigns of righteousness and suffers the penalties of transgression under kings who forsake the Lord.

There are some distinct differences in the manner in which the same incidents are treated in Kings and in Chronicles. In Kings nothing commendable is presented in the account of Rehoboam, but in Chronicles an approving record is given, so that his ways may stand out in sharp contrast to the evils of Jeroboam (2 Chron. 11:13–17). When later Rehoboam "forsook the law of the Lord," the explanation is given that Shishak's attack on Jerusalem came "because they had transgressed against the Lord" (2 Chron. 12:1, 2).

In the record of Kings practically nothing is said of Abijam other than that "he walked in all the sins of his father" and that "his heart was not perfect with the Lord" (1

Kings 15:3). But Chronicles mentions also some commendable deeds. He is presented as remonstrating with Jeroboam for his rebellion against the Lord and for his establishment of a false priesthood in Israel. The record declares that he gained a great victory over the northern kingdom because he depended upon the Lord (2 Chron. 13:4–18).

As to Asa, Chronicles records a great victory over Zerah the Ethiopian, regarding which Kings is silent. It further reports a turning to Judah of many of the people of Israel when they saw that the Lord was with them, and tells of a great religious gathering at which the covenant with God was renewed (2 Chron. 14:9–15; 15:1–15).

Kings mentions the fact that Jehoshaphat was a good ruler but gives a brief record of his reign (1 Kings 22:42–50). Chronicles gives a longer record of an incident in which Jehoshaphat prayed to God at a time of national crisis and received from God a marvelous victory, the forces of the enemy being led to destroy one another (2 Chron. 20:1–30).

The evil reign of Jehoram is given only a brief treatment in Kings (2 Kings 8:16–24); in Chronicles there is an account of sore judgments against him from the Lord because of his evil ways (2 Chron. 21:8–19).

Kings makes brief mention of the death of Ahaziah at the hands of Jehu (2 Kings 9:27, 28); Chronicles gives a more extensive account that mentions the fact that the evil counsel he followed was “to his destruction,” and that his destruction “was of God” (2 Chron. 22:4–9).

Kings reports the death of Joash at the hands of his own servants (2 Kings 12:20, 21). Chronicles adds these significant details: (1) that after the death of Jehoiada the people “left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass”; (2) that at the command of the king, the son of Jehoiada was slain for daring to remind the people that because of their transgression against the Lord, they could not prosper, for He had forsaken them as they had forsaken Him; (3) that consequently a great host of Judah was delivered into the hands of a small company of Syrians, “because they had forsaken the Lord God of their fathers”; (4) that it was while lying in bed recovering from the wounds received in this encounter, that Joash was slain by his servants (2 Chron. 24:17–25).

Kings reports the victory of Amaziah against Edom and the king’s consequent defeat at the hand of Jehoash of Israel (2 Kings 14:7–14), but Chronicles adds the revealing detail that after Amaziah had returned from his victory, “he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah,” and that the Lord had determined to destroy him because of the course he had taken (2 Chron. 25:14–16).

In connection with the brief account of the reign of Azariah (Uzziah) as given in Kings (2 Kings 15:1–7), mention is made of his leprosy, but no cause is given. In Chronicles, however, there is a much longer account of Azariah’s reign (2 Chron. 26:1–23), and the reason for his leprosy is plainly stated, namely, that when he was strong, “his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense,” whereupon he was reprimanded by the priests for his trespass and immediately became leprous, “because the Lord had smitten him.”

The record of the good king Jotham's reign in Kings again is brief (2 Kings 15:32–38), but the more extensive record in Chronicles tells how he was victorious against the Ammonites, who became tributary to him, and how he “became mighty, because he prepared his ways before the Lord his God” (2 Chron. 27:5, 6).

According to Kings, Ahaz was attacked by the kings of Israel and Syria, apparently without serious consequences, for he secured the help of Tiglath-pileser, who took Damascus and slew its king (2 Kings 16:1–9). According to Chronicles, however, because of Ahaz' idolatry the Lord “delivered him into the hand of the king of Syria,” who smote him and carried away a great multitude of captives, and he was also “delivered into the hand of the king of Israel, who smote him with a great slaughter,” carrying away captive “two hundred thousand, women, sons, and daughters,” together with much spoil, and when Tiglath-pileser was appealed to he came and “distressed him, but strengthened him not,” for “the Lord brought Judah low because of Ahaz ...; for he made Judah naked, and transgressed sore against the Lord” (2 Chron. 28:3–20).

Kings gives an extensive account of the reign of the good king Hezekiah (2 Kings 18 to 20), but Chronicles greatly magnifies the record of Hezekiah's good deeds, with a detailed account of his cleansing the Temple, restoring its services, and inviting the people of all Israel to attend a great Passover at Jerusalem, with numbers responding from the northern tribes of Asher, Manasseh, and Zebulun. Chronicles tells of the Passover service being followed by a destruction of the images, groves, and high places, not only in all Judah and Benjamin, but also in Ephraim and Manasseh, and with a restoration of the various offerings, oblations, and priestly services (2 Chron. 29 to 31).

Kings describes in detail the iniquities of Manasseh (2 Kings 21:1–18), but Chronicles mentions not only his iniquities but his being bound in fetters by the king of Assyria to be taken “among the thorns” to Babylon, where in his affliction “he besought the Lord his God, and humbled himself greatly,” whereupon the Lord heard his supplication and permitted his return to Jerusalem, where he put away the strange gods, “repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel” (2 Chron. 33:11–16).

Of Amon the record in Kings states that he did “evil in the sight of the Lord, as his father Manasseh did” (2 Kings 21:20), while Chronicles adds that he “humbled not himself before the Lord, as Manasseh his father had humbled himself” (2 Chron. 33:23).

Kings relates in some detail how Josiah restored the worship of Jehovah and took measures to institute a general reform, closing the record of his reign with a statement of how he met his death at the hands of the Egyptian king Necho (2 Kings 22, 23:1–30); Chronicles gives a somewhat longer record of his efforts at restoration and reformation, and in the matter of his encounter with Necho adds the detail that Necho sought to dissuade Josiah from his purpose to fight against him, but that Josiah “hearkened not unto the words of Necho from the mouth of God,” and hence met his death in this encounter (2 Chron. 34, 35).

Kings deals at some length with the reigns of the last four evil kings of Judah and the fall of Jerusalem (2 Kings 23:30–37; 24:1–20; 25:1–30), giving only a brief statement to the effect that it was “through the anger of the Lord” that Jerusalem and Judah were cast out from His presence (ch. 24:20), while Chronicles gives only a very short account of these last four reigns (2 Chron. 36:1–13), but gives the specific reasons for Judah's fall, since priests and people “transgressed very much after all the abominations of the

heathen; and polluted the house of the Lord which he had hallowed in Jerusalem,” mocking the messengers sent by God and misusing His prophets, “until the wrath of the Lord arose against his people, till there was no remedy” (ch. 36:14–16).

All through his book the chronicler magnifies the prophets and their work. Additional information is given concerning some of the prominent prophets that is not found elsewhere in the Old Testament. There is also information concerning prophets who are not mentioned elsewhere in the Bible. These divine messengers are pictured as giving warnings and exhortations on critical occasions. Thus Shemaiah informs Rehoboam that the invasion of Shishak is due to the fact that the people forsook the Lord (2 Chron. 12:5); Azariah encourages Asa (ch. 15:1–8); Hanani rebukes Asa for invoking aid from Syria (ch. 16:7–10); Jehu reproves Jehoshaphat for joining himself to Ahab (ch. 19:2); Jahaziel encourages Jehoshaphat in his encounter with the forces of Moab, Ammon, and Mt. Seir (ch. 20:14–17); Eliezer reproves Jehoshaphat for joining himself with Ahaziah (ch. 20:37); Zechariah informs the people in the days of Joash that there can be no prosperity because of transgression (ch. 24:20); and Oded remonstrates with Israel in the days of Pekah and Ahaz (ch. 28:9–11).

From these observations it will be seen that the record of Chronicles is not so much mere history as it is a sermon, and that the chronicler is not so much a mere narrator of events as he is a preacher. When his record of an incident differs from that in Kings, it is no proof that there is any basic disagreement in the two accounts, but there is a difference in emphasis. The chronicler shows a disposition to moralize. He says what he has to say because it teaches some lesson or presents a warning. He completed his work after Judah had fallen and gone into captivity, and after Jerusalem had been rebuilt and the services of the Temple restored. It was doubtless his earnest hope that sin might not again come in to bring the nation down in ruin. But this is exactly the danger that threatened. Sin was once more manifesting itself (Ezra 9:1–15; 10:1–19; Neh. 5:1–13; Neh. 13:3–11, 15–30), and there was the danger that the wrath of God would again be visited upon His people. This he would by all means seek to prevent. It is a reasonable assumption that the great book of Chronicles–Ezra–Nehemiah was written with the objective of forestalling a second apostasy and desolation of Judah.

Generations of Bible commentators have been baffled by some of the extremely large numbers that are found in the books of Chronicles. For example, 1 Chron. 22:14 states that David dedicated 100,000 talents of gold and a million talents of silver for the Temple to be built by his son Solomon. To this sum must be added other enormous contributions by David and the nobles of Israel for the same purpose (ch. 29:3–7). A computation in modern values shows that 100,000 talents of gold alone would amount to more than 3 billion dollars, a figure that can hardly be assumed as correct, in view of the fact that the total amount of gold known in ancient times throughout the world would scarcely have been 3 billion dollars.

For this reason modern scholars have declared that the chronicler exaggerated and that his information is incorrect. This verdict cannot be upheld since recent discoveries have demonstrated the historical reliability of the author. Consequently another explanation must be sought if we are to solve the difficulties posed by some of the extremely large figures in the books of Chronicles.

Chronicles was composed, or at least completed, in the late 5th century B.C., as can be learned from the genealogical lists found in the book, which go down to the time of

Nehemiah. It was probably the last of the Biblical books written, as is indicated by its place at the end of the Hebrew Bible. In its preparation official documents, written by prophets and other inspired writers, were used, like “the book of Nathan the prophet,” “the book of Gad the seer,” or “the chronicles of king David” (1 Chron. 29:29; 1 Chron. 27:24). These were written in the pre-exilic Hebrew script, whereas Chronicles was composed in the Aramaic square script which came into use after the Exile. This script, which, according to Jewish tradition, was introduced by Ezra, has remained in use in some modified form as the Hebrew script to the present time.

All numbers in any known Hebrew Bible manuscript are fully written out, and no numerals are used. Yet, numerals were used in ancient Hebrew inscriptions, as well as in Phoenician, Aramaic, Nabataean, Palmyrenian, Egyptian, and Babylonian documents. The paucity of ancient Hebrew source material is responsible for our insufficient knowledge concerning the use of numerals among the authors of the Hebrew Bible. When Mark Lidzbarski published his handbook on North Semitic epigraphy in 1898 he stated that the Hebrews apparently did not use numerals, but wrote out their numbers. He based this assertion on the Siloam inscription and the Moabite Stone, in which the numbers are written out. These were the only Hebrew inscriptions known at that time which contained numbers, and one of them, the Moabite Stone, was not even a true Hebrew inscription, although the difference between the Moabite script and language and the Hebrew script and language is very slight.

However, during the last 50 years, several Hebrew pre-exilic inscriptions—the ostraca from Samaria, Lachish, and *Tell Qasile*—have come to light, which contain numbers, some of which are fully written out, others of which are represented by numerals. Also the Aramaic papyri from Elephantine, discovered during the last 50 years (see pp. 79–83), show a wide use of numerals and contain written-out numbers as well.

In these documents the numerals for figures below “ten” are vertical strokes arranged together in groups of three strokes, written from right to left, of which the last is usually longer than the others: =6; =8. The figure “ten” is represented by a crescent-shaped symbol, , and “twenty” is a combination of two “tens,” . The next higher numeral, , expresses “hundred,” but “thousand” in the Elephantine papyri (no Palestine Hebrew inscription contains such a higher number) is always written out in the form *’lph*, mostly abbreviated to *lph*. Sometimes one or more vertical strokes in front of the *lph* indicate the number of thousands given: *lph*=1,000; *lph*=3,000. However, the vertical stroke before the *lph* is also used in these documents to represent the Hebrew letter *waw*, which is the conjunction “and,” and it might not have been easy to ascertain in all cases whether the stroke stood for the conjunction “and” or indicated that only “one” thousand was meant.

Although there is insufficient extant material to give clear examples of how numbers were misread, what is available shows nevertheless that ancient documents (where in some instances numerals were employed, in others, full words) can easily give rise to misunderstandings. If the documents used by the chronicler in the preparation of his books contained some numbers written in numerals, others in fully spelled-out forms, it is possible to see how some of them might have been misunderstood. A document which, for example, contained the reading *’lph*, “100 thousand,” may possibly have been

misunderstood to read “one hundred thousand,” whereas the author meant to convey the idea of “hundred [and] thousand” (1,100).

The question also arises as to whether the writer of Chronicles in giving such large numbers intended them to be regarded as exact and literal figures. Those who have lived in Eastern lands know how common it is to employ such expression as “a thousand thousand,” meaning, only, a very large number. Those using numbers in such a sense would be much surprised to find others, not acquainted with such usage, interpreting them literally. Such expressions of the chronicler as “brass and iron without weight” (1 Chron. 22:14) and “the people were without number” (2 Chron. 12:3), must likewise be interpreted, not literally, but according to the original intention. It would thus be a mistake to construe the figures in Chronicles according to the strict letter and sense in which they might be used by a modern historian if such was not the spirit and general intention of the chronicler.

Every careful reader of Chronicles has been impressed by the writer’s predilection toward genealogical and statistical items. Lists of names are repeatedly given—of Temple or palace officials, civil administrators, army officers, and others. Among these are the following:

1 Chron. 11:26-47	Valiant men in David’s army
“ 12:1-14	Those who came to David at Ziklag Ziklag
“ 14:4-7	David’s sons
“ 15:5-24	Levitical officials who deal with the ark
“ 18:15-17	David’s principal state officers
“ 23:6-24	David’s Levitical officials
“ 24:1-31	Twenty-four divisions of the sons of Aaron
1 Chron. 25:1-31	Twenty-four orders of musicians
“ 26:1-32	The Temple porters and officers
“ 27:1-34	David’s captains and stewards
2 Chron. 11:5-10	Rehoboam’s cities of defense
“ 17:7-18	Jehoshaphat’s Levites and captains
“ 23:1	Jehoida’s captains
“ 28:12	The heads of Ephraim
“ 29:12-14	The chief Levites
“ 31:12-15	Overseers of the offerings
“ 34:12	Overseers of the Temple—repair workmen
“ 35:9	Chief of the Levites

Similar items of a statistical nature are found in Ezra and Nehemiah:

Ezra 1:9-11	Tabulation of vessels returned from Babylon
“ 2:2-65	The numbers of those who returned from Babylon
“ 2:66, 67	The numbers of the horses, mules, and camels
“ 4:9, 10	The peoples brought to Samaria by Ashurbanipal
“ 7:1-6	The genealogy of Ezra
“ 8:1-14	The list of those who returned with Ezra
“ 8:16-19	The sons of Levi who returned with Ezra
“ 8:20	The Nethinim who returned with Ezra

“ 8:26, 27, 33, 34	The gold and silver contributed
“ 10:18-44	The names of those who had taken strange wives
Neh. 3:1-32	The names of those who built the wall
“ 7:6-73	The numbers of those who returned with Zerubbabel
“ 8:4	The names of those who stood with Ezra
“ 8:7	The names of those who read the law
“ 10:1-27	The names of those who sealed the covenant
“ 11:3-24	The names of those who dwelt at Jerusalem
“ 12:1-42	Lists of priests and Levites

The numerous lists of genealogical and statistical materials in Chronicles–Ezra–Nehemiah may be an indication that these three books are all the product of one hand. If this is the case, the writer, in all probability, was Ezra, “the priest, the scribe” (see Ezra 7:6, 10–12; Neh. 8:1, 4, 9, 13; Neh. 12:26, 36).

5. Outline of 1 and 2 Chronicles.

- I. Genealogical Tables, 1 Chron. 1 to 9:44.
 - A. From Adam to Israel and Edom, 1:1 to 2:2.
 1. The patriarchs from Adam to Noah, 1:1–4.
 2. The descendants of Noah, 1:4–54.
 - a. The descendants of Japheth, 1:5–7.
 - b. The descendants of Ham, 1:8–16.
 - c. The descendants of Shem, 1:17–54.
 - (1) Shem to Abraham, 1:17–27.
 - (2) The descendants of Abraham, 1:28 to 2:2.
 - (a) The sons of Ishmael, 1:28–31.
 - (b) The sons of Abraham by Keturah, 1:32, 33.
 - (c) The descendants of Isaac, 1:34 to 2:2.
 - 1) The descendants of Esau, 1:34–54.
 - 2) The sons of Israel, 2:1, 2.
 - B. The descendants of Israel, 2:3 to 7:40.
 1. The posterity of Judah, 2:3 to 4:23.
 - a. Judah to Jesse, 2:3–12.
 - b. The sons and grandsons of Jesse, 2:13–17.
 - c. The sons of Caleb, 2:18–20.
 - d. The descendants of Hezron, 2:21–41.
 - e. The descendants of Caleb, 2:42–55.
 - f. The posterity of David, 3:1–24.
 - (1) The sons of David, 3:1–9.
 - (2) The royal line from Solomon to Zedekiah, 3:10–16.
 - (3) The sons of Jeconiah, 3:17–24.
 - g. Clans of Judah, 4:1–23.
 - (1) The descendants of Judah, 4:1.
 - (2) The descendants of Hur, 4:2–4.
 - (3) The descendants of Ashur, 4:5–7.
 - (4) The sons of Coz, 4:8.
 - (5) Jabez and his prayer, 4:9, 10.

- (6) The sons of Chelub, 4:11, 12.
- (7) The sons of Kenaz, 4:13–15.
- (8) The sons of Caleb and others, 4:15–20.
- (9) The sons of Shelah, 4:21–23.
2. The posterity of Simeon, 4:24–43.
 - a. The sons of Simeon, 4:24–27.
 - b. The habitations of the Simeonites, 4:28–33.
 - c. The emigration of the Simeonites, 4:34–43.
- (1) The princes of Simeon, 4:34–38.
- (2) The conquest at Gedor, 4:39–43.
3. The posterity of Reuben, 5:1–10.
4. The posterity of Gad, 5:11–17.
5. The conquests of the sons of Reuben, Gad, and Manasseh, 5:18–22.
6. The inheritance of the half tribe of Manasseh, 5:23–26.
7. The posterity of Levi, 6:1–81.
 - a. The family of Aaron traced from Levi to the Babylonian captivity, 6:1–15.
 - b. The three branches of Levi, 6:16–48.
 - c. The priestly descendants of Aaron, 6:49–53.
 - d. The Levitical cities, 6:54–81.
8. The clans of Issachar, 7:1–5.
9. The clans of Benjamin, 7:6–12.
10. The sons of Naphtali, 7:13.
11. The posterity of Manasseh, 7:14–19.
12. The posterity of Ephraim, 7:20–29.
13. The posterity of Asher, 7:30–40.
- C. Genealogies of Benjamin, 8:1–40.
 1. Generations of chief men who dwelt at Jerusalem, 8:1–28.
 2. The families of Gibeon and the royal house of Saul, 8:29–40.
- D. Genealogy of inhabitants of Jerusalem, 9:1–34.
- E. The inhabitants of Gibeon; the ancestors and descendants of Saul, 9:35–44.
- II. History of the Kings in Jerusalem, 1 Chron. 10:1 to 2 Chron. 36:23.
 - A. The death of Saul, 1 Chron. 10:1–14.
 1. Saul slain in Mt. Gilboa, 10:1–7.
 2. The Philistines triumph over Saul, 10:8–10.
 3. Saul's burial at Jabesh-gilead, 10:11, 12.
 4. Saul's death as a result of transgression, 10:13, 14.
 - B. David, 1 Chron. 11:1 to 29:30.
 1. The anointing at Hebron, 11:1–3.
 2. The capture of Jerusalem, 11:4–9.
 3. Register of David's warriors, 11:10 to 12:40.
 4. The ark brought from Kirjath-jearim, 13:1–14.
 5. David's house and household, 14:1–7.
 6. The victories of David against the Philistines, 14:8–17.
 7. The ark brought to Jerusalem, 15:1 to 16:43.
 8. David's purpose to build the Temple, 17:1–27.
 9. David's wars, 18:1 to 20:8.

10. David's numbering of the people, 21:1–30.
11. David's preparations for Solomon's reign, 22:1 to 29:25.
 - a.* Preparations of material, 22:1–5.
 - b.* Directions to Solomon, 22:6–19.
 - c.* Solomon made king the first time, 23:1.
 - d.* Divisions of the Levites, 23:2–32.
 - e.* Divisions of the priests, 24:1–19.
 - f.* Divisions of other Levites, 24:20–31.
 - g.* Divisions of the singers, 25:1–31.
 - h.* Divisions of the porters and other officers, 26:1–32.
 - i.* Captains and rulers, 27:1–34.
 - j.* Final instructions concerning the Temple, 28:1–21.
 - k.* Offerings for the Temple, 29:1–21.
 - l.* Solomon made king the second time, 29:22–25.
12. The death of David, 29:26–30.
- C. Solomon, 2 Chron. 1:1 to 9:31.
 1. Solomon's sacrifices at Gibeon, 1:1–6.
 2. Solomon's choice of wisdom, 1:7–12.
 3. Solomon's chariots and wealth, 1:13–17.
 4. The Temple, 2:1 to 7:22.
 - a.* Solomon's preparations for the building of the Temple, 2:1–18.
 - b.* The site and date of building, 3:1, 2.
 - c.* The porch and the holy place, 3:3–7.
 - d.* The most holy place, 3:8–14.
 - e.* The bronze pillars of the porch, 3:15–17.
 - f.* The objects of brass and gold, 4:1–22.
 - g.* The Temple completed, 5:1.
 - h.* The dedication of the Temple, 5:2 to 7:22.
 - (1) The ark brought to the Temple, 5:2–10.
 - (2) The manifestation of God's glory, 5:11–14.
 - (3) Solomon's prayer of consecration, 6:1–42.
 - (4) Fire sent from heaven, 7:1–3.
 - (5) The sacrifices and the festival, 7:4–11.
 - (6) God's message to Solomon, 7:12–22.
 5. Solomon's public works, 8:1–6.
 6. Solomon's servants and officers, 8:7–10.
 7. The house of the daughter of Pharaoh, 8:11.
 8. Offerings and priestly appointments, 8:12–16.
 9. The ships of Solomon, 8:17, 18.
 10. The visit of the queen of Sheba, 9:1–12.
 11. Solomon's gold and glory, 9:13–28.
 12. The close of Solomon's reign, 9:29–31.
 - D. The kings of Judah, 2 Chron. 10:1 to 36:21.
 1. Rehoboam, 10:1 to 12:16.
 - a.* The revolt of the ten tribes, 10:1 to 11:4.
 - b.* The strengthening of the defenses of Judah, 11:5–12.

- c.* The desertion of the priests and Levites of Israel to Rehoboam, 11:13–17.
- d.* Rehoboam's family, 11:18–23.
- e.* Shishak's invasion, 12:1–12.
- f.* The close of Rehoboam's reign, 12:13–16.
- 2. Abijah, 13:1–22.
 - a.* Abijah's war with Jeroboam, 13:1–20.
 - b.* Abijah's family and his record, 13:21, 22.
- 3. Asa, 14:1 to 16:14.
 - a.* Efforts against idolatry, 14:1–5.
 - b.* Measures taken to strengthen the kingdom, 14:6–8.
 - c.* Victory over Zerah the Ethiopian, 14:9–15.
 - d.* The prophecy of Azariah, 15:1–7.
 - e.* Asa's work of reform, 15:8–19.
 - f.* War with Baasha, 16:1–6.
 - g.* Hanani rebukes Asa and is imprisoned, 16:7–10.
 - h.* The close of Asa's reign, 16:11–14.
- 4. Jehoshaphat, 17:1 to 21:3.
 - a.* Jehoshaphat's good deeds and prosperity, 17:1–12.
 - b.* Jehoshaphat's captains and armies, 17:13–19.
 - c.* Alliance with Ahab and war against Syria, 18:1–34.
 - d.* Jehoshaphat's rebuke by Jehu, 19:1–3.
 - e.* Jehoshaphat's instructions to the judges and priests, 19:4–11.
 - f.* Ammon, Moab, and Mt. Seir defeated, 20:1–30.
 - g.* A survey of Jehoshaphat's reign, 20:31 to 21:3.
- 5. Jehoram, 21:4–20.
 - a.* Jehoram's slaughter of his brethren, 21:4.
 - b.* Jehoram's evil ways and the revolt of Edom and Libnah, 21:5–11.
 - c.* Divine judgments against Jehoram because of his evil ways, 21:12–20.
- 6. Ahaziah, 22:1–9.
- 7. Athaliah, 22:10 to 23:21.
 - a.* Athaliah seizes the government, 22:10–12.
 - b.* Jehoiada overthrows Athaliah and makes Joash king, 23:1–21.
- 8. Joash, 24:1–27.
 - a.* The repair of the Temple, 24:1–14.
 - b.* Death of Jehoiada and national apostasy, 24:15–22.
 - c.* The Syrian invasion and the murder of Joash, 24:23–27.
- 9. Amaziah, 25:1–28.
 - a.* Amaziah's good beginning, 25:1–4.
 - b.* Victory over Edom, 25:5–13.
 - c.* Amaziah's disastrous defeat by Jehoash of Israel, 25:14–24.
 - d.* The close of Amaziah's reign, 25:25–28.
- 10. Uzziah, 26:1–23.
 - a.* Uzziah's good deeds, 26:1–5.
 - b.* Uzziah's military prowess, 26:6–15.
 - c.* Uzziah's presumption and leprosy, 26:16–23.
- 11. Jotham, 27:1–9.

12. Ahaz, 28:1–27.
 - a. The wickedness of Ahaz, 28:1–4.
 - b. Ahaz delivered into the hands of Syria and Israel, 28:5–8.
 - c. The captives restored from Israel, 28:9–15.
 - d. Ahaz's appeal to Assyria for help, 28:16–21.
 - e. Idolatry encouraged and the Temple closed, 28:22–27.
13. Hezekiah, 29:1 to 32:33.
 - a. Hezekiah's cleansing and restoration of the Temple, 29:1–36.
 - b. Israel and Judah invited to the Passover, 30:1–12.
 - c. The celebration of the Passover, 30:13–27.
 - d. Hezekiah's religious reformation, 31:1–21.
 - e. Sennacherib's invasion, 32:1–23.
 - f. Hezekiah's illness, pride, prosperity, and death, 32:24–33.
14. Manasseh, 33:1–20.
 - a. Manasseh's encouragement of idolatry, 33:1–10.
 - b. His captivity and repentance, 33:11–20.
15. Amon, 33:21–25.
16. Josiah, 34:1 to 35:27.
 - a. Religious reformation, 34:1–7.
 - b. The Temple repaired, 34:8–13.
 - c. The book of the law found, 34:14–19.
 - d. Huldah's prophecy, 34:20–28.
 - e. The reading of the law and the renewing of the covenant, 34:29–33.
 - f. The Passover observed, 35:1–19.
 - g. Josiah slain, 35:20–27.
17. Jehoahaz, 36:1–4.
18. Jehoiakim, 36:5–8.
19. Jehoiachin, 36:9, 10.
20. Zedekiah and the fall of Judah, 36:11–21.
 - a. Sin and rebellion, 36:11–13.
 - b. Transgression of rulers and people, 36:14–16.
 - c. Captivity to Babylon, 36:17–21.
- E. Epilogue; the captivity ended by Cyrus, 36:22, 23.

CHAPTER 1

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

1. Adam, Sheth, Enosh. The book of Chronicles begins abruptly with a list of names, starting with the first man, Adam. No purpose for the giving of this list is stated, but the object was evidently to trace the history of the people of God from the beginning to the downfall of Israel and Judah and the restoration after the Babylonian exile. The ten generations from Adam to Noah are given in verses 1–4. The names are the same as those in Gen. 5, except for the spelling of some of the names in the English. In Hebrew the spellings are identical. However, the record is greatly abbreviated, being given in the shortest possible form.

5. The sons of Japheth. Verses 5–23 are an abbreviation of the genealogical information of Gen. 10. The account is compressed within narrower limits, chiefly by omitting the opening and closing notes, and passing over the remarks on the kingdom of Nimrod at Babel, and the spread of the Shemites and Hamites in their countries (see Gen. 10:5, 8–12, 18–20).

Gomer. See on Gen. 10:2; Eze. 38:6. The descendants of Gomer are probably to be identified with the Cimmerians known to the Greeks, mentioned by Homer (*Odyssey* xi. 12–19) as inhabiting the far north; mentioned also by Herodotus (iv. 11–13) as the early inhabitants of what is now south Russia, who were driven out by the Scythians. The Cimmerians made their way into Asia Minor, and for a time threatened the Assyrian Empire, but were defeated by Esarhaddon. According to Ashurbanipal, Guggu (Gyges), king of Lydia, defeated the Cimmerians, who had been harassing his land, but was later overthrown by the Cimmerians. Alyattes, the great-grandson of Gyges, who had waged war with Cyaxares the Mede, later drove the Cimmerians out of the district of Asia (*Herodotus* i. 15, 16).

Magog. See also on Gen. 10:2. The progenitor of a people who came from the north (Eze. 38:15). Josephus identified Magog with the Scythians (*Antiquities* i. 6. 1). But see Vol. IV, pp. 704, 705.

Madai. The progenitor of the Medes (see on Gen. 10:2).

Javan. The progenitor of the Ionians or Greeks (see on Gen. 10:2; see also Isa. 66:19; Eze. 27:13; cf. Dan. 8:21; 10:20; 11:2; Zech. 9:13).

Tubal, and Meschech. See also on Gen. 10:2. The two names are mentioned together in Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1. Tubal is mentioned with Tarshish, Pul, Lud, and Javan (Isa. 66:19). Tubal is listed with Tarshish, Javan, and Meshech (Eze. 27:12, 13) as trading with Tyre. Tubal and Meshech are most probably to be identified with *Tabal* and *Mushki* frequently named in the Assyrian inscriptions, and with the *Moschoi* (*Moshians*) and *Tibarenoi* of Herodotus (iii. 94; vii. 78).

Tiras. See also on Gen. 10:2. Probably the progenitor of the Tyrsenians, who occupied the coast of the Aegean Sea (*Herodotus* i. 57, 94).

6. Ashchenaz. See also on Gen. 10:3. The progenitor of a people who lived somewhere southeast of Lake Urmiah (see on Jer. 51:27).

7. Elishah. See also on Gen. 10:4. The progenitor of the inhabitants of “isles” or coasts (possibly Sicily, southern Italy, or Sardinia), who provided blue and purple in their trade with Tyre (Eze. 27:7). Such dyes were obtained from certain kinds of shellfish.

Tarshish. The name is now commonly identified with *Tartessus* in Spain (see on Gen. 10:4; see also 1 Kings 10:22; 22:48; 1 Chron. 7:10; Ps 48:7; Isa. 2:16; 23:1, 14; 60:9; 66:19; Jer. 10:9; Eze. 27:12, 25; Jonah 1:3).

Kittim. Probably, the island of Cyprus (see on Gen. 10:4; see also Num. 24:24; Eze. 27:6).

Dodanim. Rather, Rodanim (see on Gen. 10:4). His descendants were probably the inhabitants of Rhodes.

Cush. The Cushites inhabited Nubia, now part of the Sudan, anciently called Ethiopia (see on Gen. 10:6).

Mizraim. The Hebrew name for the land or peoples of Egypt (see on Gen. 10:6).

Put. Probably to be identified with the inhabitants of the land of Punt (see on Gen. 10:6; cf. Jer. 46:9; Eze. 27:10; 30:5; 38:5; Nahum 3:9).

Canaan. See on Gen. 10:6. There is much evidence of an early connection between Canaan and Egypt.

9. The sons of Cush. These were in southwestern Arabia (see on Gen. 10:7).

10. Cush begat Nimrod. Micah 5:6 speaks of Assyria as “the land of Nimrod.” The primitive inhabitants of Mesopotamia were probably a Hamitic people (see on Gen. 10:8–11).

11. Ludim. These people, connected with the Egyptians (see Jer. 46:9; Eze. 30:5), may have been the Lydians (see on Gen. 10:13).

12. Pathrusim. Probably the inhabitants of Pathros or Upper Egypt (see on Gen. 10:14; cf. Isa. 11:11; Jer. 44:1; Eze. 29:14; 30:14).

Caphthorim. See also on Gen. 10:14. A people who came from Caphtor (Deut. 2:23), which is usually identified with Crete. Some think that the preceding clause, “of whom came the Philistines,” has probably been misplaced and no doubt belongs here, for Caphtor is repeatedly mentioned as the ancient home of the Philistines (Jer. 47:4; Amos 9:7; see also Vol. II, p. 34).

13. Zidon his firstborn. See also on Gen. 10:15. Sidon was originally the outstanding city of Phoenicia. Even after Tyre became the more prominent, the Phoenicians were still called Sidonians (Deut. 3:9; Joshua 13:6; 1 Kings 11:5; 16:31).

Heth. The father of the Hittites (see on Gen. 10:15; see also Vol. I, pp. 129, 137; Vol. II, pp. 30–33).

14. Jebusite. The inhabitants of Jebus, or Jerusalem (1 Chron. 11:4, 5; see on Gen. 10:16; also Vol. II, p. 37).

Amorite. See also Gen. 10:16. This people inhabited the hill country east of the Jordan (Num. 21:13; Deut. 1:4; Judges 11:19–22), and the hill country west of the Jordan (Gen. 14:7, 13; Joshua 10:5; Judges 1:34, 35).

15. Hivite. This people dwelt on the slopes of Lebanon (Joshua 11:3; Judges 3:3), and also in Gibeon and Shechem (Joshua 9:7; Gen. 34:2). Nothing is known positively from extra-Biblical sources about the Hivites, but some think they may have been Horites or Hurrians (see on Joshua 9:3).

Arkite, and the Sinite. Inhabitants of two Phoenician cities (see on Gen. 10:17).

16. Arvadite. Arvad was on an island off the Phoenician coast (see on Gen. 10:18).

Zemarite. The people of *Simarra*, probably a town on the coast of Phoenicia, not identified (see on Gen. 10:18).

Hamathite. An important city on the Orontes (see on Gen. 10:18; see also Vol. II, p. 70).

17. Sons of Shem. Among these are listed a number of important nations.

Elam. This was the famous country in the mountainous region east of Babylonia (see on Gen. 10:22). Its capital, Susa (Shushan), was one of the capitals of the Persian Empire in the time of Esther (see on Esther 1:2).

Asshur. Assyria (see on Gen. 10:22).

Arphaxad. An ancestor of Abraham (vs. 24–27). The exact locality occupied by Arphaxad is unknown, but was possibly Arrapachitis (see on Gen. 10:22).

Lud. In Upper Mesopotamia (see on Gen. 10:22).

Aram. The Aramaeans, sometimes called Syrians, were a very important people whose language became widely used in Western Asia (Isa. 36:11), in both commerce and diplomacy (see also on Gen. 10:22; Vol. I, pp. 29, 30; Vol. II, pp. 70, 71; Vol. III, pp. 79–83).

Uz. See 1 Chron. 1:42; Gen. 36:28; Job 1:1; Jer. 25:20; Lam. 4:21. Its location is uncertain (see on Gen. 10:23). Job dwelt in the land of Uz (Job 1:1).

Meshech. Or Mash (Gen. 10:23).

Arphaxad begat Shelah. Verses 18 to 23 follow Gen. 10:24–29 almost exactly. Between Arphaxad and Shelah, the LXX in Gen. 10:24; 11:12, 13, adds Cainan. This name is not found in the present Hebrew text of Genesis, but it is found in Luke’s genealogy of Christ (Luke 3:36).

Thus far 14 “sons of Japheth” have been listed, 30 “sons of Ham,” and 26 “sons of Shem,” a total of 70 in all in this series.

24. Shem, Arphaxad, Shelah. Verses 24–27 condense into short form the genealogy of Gen. 11:10–26.

In vs. 28–42 there is a second series of tribes or peoples, derived from Abraham through Ishmael, Keturah’s sons, and Isaac. In the former series, the sons of Japheth and Ham were listed first, before the descendants of Shem. So now, the sons of Ishmael and of Keturah are given first, before those of Isaac are listed. Of Isaac’s sons, Esau precedes Israel, since the chronicler is leading up to Israel as the climax of his presentation.

29. Nebaioth. See Gen. 25:13; 28:9; 36:3; Isa. 60:7.

Kedar. See Gen. 25:13; Isa. 21:16; 42:11; 60:7; Jer. 2:10; 49:28; Eze. 27:21. Probably the tribe of Kidri in Ashurbanipal’s inscriptions, inhabiting a territory to the east of Edom.

Adbeel. Possibly a tribe near the Egyptian frontier (see on Gen. 25:13).

30. Hadad. Or Hadar (Gen. 25:15). Hadad is probably correct (see 1 Kings 11:14).

32. Keturah, Abraham’s concubine. In Gen. 25:1, Keturah is called the “wife” of Abraham, an observation not out of harmony with what is said concerning Keturah in Gen. 25:6 and here. In ancient times a concubine was not an illegal partner but a wife of a secondary class.

Midian. See on Gen. 25:2.

Dedan. Gen. 25:3 adds the names of Asshurim, Letushim, and Leummim as sons of Dedan.

35. The sons of Esau. This list (vs. 35–37) is in general agreement with Gen. 36:10–14, but it is here given in greatly abbreviated form.

36. Teman. The name also of a district in Idumaea, or Edom (Amos 1:12; Jer. 49:7, 20; Eze. 25:13; Hab. 3:3). Teman was the home of Job’s friend Eliphaz (Job 2:11).

Timna, and Amalek. According to Gen. 36:12 Timna was the concubine of Eliphaz and it was she who bore a son by the name of Amalek.

38. The sons of Seir. There is no apparent connection between this series and the one preceding. In Gen. 36:20 Seir is qualified as “the Horite, who inhabited the land.” In Joshua 7:9 the phrase, “the inhabitants of the land,” seems to imply the indigenous inhabitants. The “Horites,” or Hurrians, were the early inhabitants who dwelt in the land before the Semitic invaders (Deut. 2:22; see on Gen. 36:20).

39. Homam. Or Hemam (Gen. 36:22). The difference is due to the fact that in Genesis a *y* is employed, whereas here there is a *w*. The two letters are so similar to each

other in the Hebrew as to be easily interchanged. Thus, for obviously the same reason, Obal of Gen. 10:28 appears as Ebal in v. 22 of this chapter. Variations of this type are numerous. For example, we have Zephi (v. 36) and Alian and Shephi (v. 40) for Zepho (Gen. 36:11) and Alvan and Shepo (Gen. 36:23).

Amram. Heb. *chamran*. The name appears in Gen. 36:26 as *chemda*. In the consonantal Hebrew the difference is only one of a single letter, an *r* in Chronicles taking the place of a *d* in Genesis. In Hebrew these two letters are very similar, and the one may easily be mistaken for the other.

42. Jakan. Or Akan (Gen. 36:27). The difference in this instance probably resulted from the fact that in Genesis the name Akan is preceded by the conjunction “and,” which in Hebrew is expressed simply by prefixing the letter *w* to a word. This *w* standing for the conjunction “and” may have been interpreted by some scribe as a *y*.

The numerous variations in the forms of many names in Chronicles though due, in part, to mistaking one Hebrew letter for another in handwritten lists, are not all necessarily errors of transcription. Not only were different names sometimes applied to the same person, but there seems to have been great latitude in spelling ancient names, as can be illustrated from non-Biblical records also. The Persian king known to the Jews as *'Ahashwerosh*, (in the KJV, Ahasuerus, from the Latin form), and to the Greeks as Xerxes, was known in Persia as *Khshayarsha* and was spelled in documents from other parts of his empire as *Achshiyarshu*, *Achshimarshu*, *Hishiyarshu*, etc. To the Egyptians he was known as *Chsharsha*, *Chshayarsha*, etc. Furthermore, Xerxes' father, whom we call Darius (Latin), was *Dareios* to the Greeks, *Daryavesh* to the Jews, *Tariyamaush* to the Susians, *Dariyamush* to the Babylonians, and *Darayavaush* to the Persians. Sometimes the same man bore totally unrelated names; the pretender who posed as *Bardiya*, the brother of Cambyses and whose real name was *Gaumata*, was called by the Greek writers *Smerdis*.

43. These are the kings. This list of ancient kings and dukes of Edom (vs. 43–54) is almost the same as the one found in Gen. 36:31–43.

CHAPTER 2

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

1. The sons of Israel. With the exception of Dan, the sons of Jacob are listed in the sequence in which they occur in Gen. 35:23–26, and with the further omission of Joseph, as they appear in Ex. 1:1–4. The order is as follows: first the six sons of Leah, the first wife; then, out of order, Dan; next, the two sons of Rachel, the second wife; then the other son of Bilhal, the first concubine; and last, the two sons of Zilpah, the second concubine. Instead of appearing in the order in which his name would occur as the first son of Bilhah, Dan appears after the six sons of Leah. This is the position his name occupies among the sons of Jacob when the prophetic blessing was pronounced by Jacob

before his death (Gen. 49:16). See Gen. 46:8–25; Num. 1:5–15, 20–47; 13:4–15; 26:5–48; Deut. 33:6–24 for other listings of these names.

3. *The sons of Judah.* The names here given agree with those of Gen. 38, although the account here is greatly abbreviated.

Er, the firstborn. Compare Gen. 38:7.

He slew him. The inclusion of this statement from the original record (see Gen. 38:7) is in keeping with the chronicler's purpose of presenting an account that shows the terrible fruitage of sin and the rewards of righteousness.

6. *The sons of Zerah.* From here on materials are presented not previously appearing in the Biblical record.

Zimri. In Joshua 7:1 this name appears as Zabdi, in the genealogy of Achan. In Hebrew an *m* is easily confused with a *b*, and an *r* with a *d*, so that *zmr* and *zbd* look almost exactly alike. For these Hebrew letters see p. 14.

7. *The sons of Carmi.* Carmi, the father of Achan, was the son of Zabdi (Joshua 7:1) or Zimri (v. 6), but the chronicler has here omitted this detail.

Achar. Or Achan (see Joshua 7:1). In Biblical genealogies many details are frequently passed over; and because of this, incorrect conclusions are sometimes drawn. Thus Achan, the son of Carmi, the son of Zabdi, the son of Zerah, was a Zerahite (Joshua 7:18), but in Joshua 7:24 he is simply mentioned as being the son of Zerah. The use of such words as "son" in the Bible must be understood in terms of what the writer meant in the original language, which is often different from our modern usage (see Vol. I, pp. 181, 186).

The use of "son" for "grandson" is common in the Bible. For example, Jehu, son of Jehoshaphat, son of Nimshi (2 Kings 9:2, 14), is called "the son of Nimshi" (1 Kings 19:16). Other typical examples are Azariah (1 Kings 4:2; cf. 1 Chron. 6:8–10), Kish (1 Sam. 9:1; 14:51; cf. 1 Chron. 8:33; 9:39). Athaliah is an example of a granddaughter being called a daughter (2 Kings 8:18; cf. 2 Kings 8:26). Cases where a daughter's children are called sons also occur (Gen. 31:43, 55; 1 Chron. 2:21–23). The term "son" is also applied, as in the case of Achan (see above on v. 7), to more distant descendants: Ezra is called a son of Seraiah (Ezra 7:1), but Seraiah died 130 years before Ezra entered his work at Jerusalem (see 1 Chron. 6:14; 2 Kings 25:18–21). Ezra's genealogy (Ezra 7:1–5), like many others, omits names. In other lists even "begat" can mean "was the ancestor of" (for example, in Matthew's series of 14 generations, Matt. 1:1–17; see Vol. I, p. 186). Such phrases as "son of David" and "son of Abraham" are further examples of "son" meaning merely "descendant." Other Hebrew expressions of relationship are similarly broad. Jacob and Laban, actually nephew and uncle, and similarly Lot and Abraham, are called brothers (Gen. 13:8; Gen. 14:14; see on Gen. 29:12). The confusion between father-in-law and brother-in-law for the relationship of Hobab to Moses (see on Num. 10:29; Judges 4:11) arises from the use of a specific English word to translate a Hebrew term meaning only "in-law." Similarly "cousin" in Luke 1:36 is used to translate a Greek word that means only "kinswoman," for in the time of the translating of the KJV that was also the meaning of "cousin" in English. It is not possible to unravel the exact family relationships of all the genealogies in the Bible, nor is it important to do so. The literal-minded modern reader must avoid labeling as discrepancies what upon closer investigation may prove to be merely an ancient habit of using a word in a more general sense than is common today.

The troubler. There may be a play on words here. “Achar” is from the Heb. *‘akar*, which, according to some authorities, means “to trouble”; according to others, “to render taboo,” “to cast out from [social] intercourse.” Joshua accosted Achan with the question, “Why hast thou troubled us?” (Joshua 7:25). Achan met his doom in a place called “the valley of Achor [trouble]” (Joshua 7:24, 26).

9. The sons also of Hezron. The clan of Hezron was evidently important among the descendants of Judah, for vs. 9–55 of this chapter are devoted to Hezron’s descendants.

Jerahmeel. Although Jerahmeel is mentioned frequently in this genealogy (vs. 9, 25–27, 33, 42), his name does not appear elsewhere in the OT except as his descendants, the Jerahmeelites, are referred to in 1 Sam 27:10; 1 Sam. 30:29, as living in southern Judah. Two other persons by his name are mentioned (1 Chron. 24:29; Jer. 36:26).

Ram. Jerahmeel also had a son by this name (1 Chron. 2:25). The Ram of Ruth 4:19; Matt. 1:3; and Luke 3:33, however, was the son of Hezron.

Chelubai. Probably a term designating the clan of Caleb, the son of Hezron (v. 18).

10. Ram begat Amminadab. Ram takes precedence over the other sons of Hezron, because it is from him that the royal line of David descended (1 Chron. 2:10–15; Ruth 4:19–22; Matt. 1:4–6; Luke 3:31–33).

11. Nahshon. A captain of Judah during the Exodus (Num. 1:7; 2:3; 10:14).

Salma. Or Salmon (Ruth 4:21; Matt 1:4; Luke 3:32). Salma probably founded Bethlehem (see 1 Chron. 2:51, 54).

13. Jesse begat. Verses 13–17 contain the names of the family of Jesse. According to 1 Sam. 16:10, 11; 1 Sam. 17:12–14, Jesse had eight sons, of whom David was the youngest, but here David is given as the seventh son of Jesse (v. 15). Perhaps one of Jesse’s sons died leaving no progeny. In both Chronicles and Samuel, Eliab, Abinadab, and Shimma (or Shammah) appear as the first three sons.

16. Sons of Zeruiah. Abishai, Joab, and Asahel are several times mentioned as sons of Zeruiah (1 Sam. 26:6; 2 Sam. 2:18). The father is nowhere identified.

17. Amasa. The general of Absalom (2 Sam. 17:25). Amasa was David’s nephew (2 Sam. 19:13). Hence Joab the son of Zeruiah (1 Chron. 2:16; 2 Sam. 2:18; 17:25) and Amasa were cousins.

Jether the Ishmeelite. Called, “Ithra an Israelite” (2 Sam. 17:25).

18. Caleb the son of Hezron. Obviously not Caleb the son of Jephunneh, the contemporary of Joshua and conqueror of the districts of Hebron and Debir, for Hezron entered Egypt with Jacob (Gen. 46:12), and his son Caleb was the great—grandfather of the builder of the tabernacle (1 Chron. 2:19, 20; cf. Ex. 31:2). Caleb the son of Jephunneh was only 39 years old at the time of the Exodus (Joshua 14:6, 7, 13, 14; 15:13–17).

Her sons. Apparently the sons of Azubah, if the sons of Jerioth are listed in vs. 42–45.

19. Ephrath. Or, Ephratah (v. 50).

Hur. Hur, the son of Caleb and Ephratah, was the father of Bethlehem (ch. 4:4). Ephratah was the original name of Bethlehem (see on Gen. 35:19; cf. Ruth 4:11; Micah 5:2).

20. Bezaleel. The skilled artificer of the tabernacle (Ex. 31:2; 35:30; 2 Chron. 1:5).

21. Afterward Hezron. Verses 21–24 deal with another group of Hezronites, who established themselves in Gilead, east of the Jordan.

The daughter of Machir. Machir was the first-born of Manasseh, also the father of Gilead (Joshua 17:1; Num. 26:29; 32:39, 40).

22. Jair. Although a son of Segub, he is also called “the son of Manasseh.” (Num. 32:41; Deut. 3:14). Later there was a Gileadite judge by this name who is said to have had 30 sons and “thirty cities, which are called Havoth-jair” (Judges 10:4).

23. Took Geshur, and Aram. Geshur was a district to the east and northeast of the Sea of Galilee, later an independent Aramaean kingdom (1 Chron. 3:2; 2 Sam. 3:3; 13:37; 15:8). Aram was the region lying north of Palestine, including Syria and northern Mesopotamia. The people of these districts lying in the regions of Bashan and Mt. Hermon were conquered by Israel but were not expelled, being allowed to “dwell among the Israelites” (Joshua 13:11–13).

Even threescore cities. According to Deut. 3:14 Jair “took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair” (see Num. 32:40, 41; Joshua 13:30, 31). In the days of Solomon the “towns of Jair” are still referred to, and the number of these cities in Bashan is again given as “threescore great cities with walls and brasen bars” (1 Kings 4:13).

To the sons of Machir. Segub and Jair, with their descendants, were reckoned as sons of Machir, the mother’s father, rather than of Hezron, the father, and thus of Manasseh rather than Judah. The relationship between these two tribes is as follows: Having cast in their lot with Manasseh in the region of Gilead, these descendants of Hezron, who belonged to the tribe of Judah, henceforth had their genealogies reckoned with Manasseh, through the mother. Jair is regularly reckoned as belonging to the tribe of Manasseh (Num. 32:41; Deut. 3:14; Joshua 13:29–13).

24. Hezron was dead. There are difficulties in the Hebrew of this verse. The LXX renders the verse as follows: “And after the death of Esron, Caleb came to Ephratha; and the wife of Esron was Abia; and she bore him Ascho the father of Thecoe.” Some scholars think that “Abia” should read “her father,” making the text assert that Caleb approached Ephratah, his father’s wife.

25. The sons of Jerahmeel. Verses 25–33 give the genealogy of Jerahmeel, the son of Hezron. The Jerahmeelites were an independent clan in the time of David, inhabiting the Negeb in southern Judah (1 Sam. 27:10; 30:29). This is the only place in Scripture where this genealogy is to be found.

Ram. He is not to be confused with Ram, the brother of Jerahmeel (v. 9). Compare Job 32:2, where Elihu is of the kindred of Ram.

26. Onam. See vs. 28–33 for the descendants of this clan.

31. Ahlai. Since Sheshan had no sons (v. 34), Ahlai was probably the name of a daughter. If it were the name of a son, the son probably had no progeny; at least, none is mentioned.

34. Sheshan had no sons. Verses 34–41 deal with the descendants of Sheshan, giving the pedigree of Elishama (v. 41). It is presumed that Elishama lived about the time of the chronicler. No contemporary of Ezra is known who bears this name, but in Jer. 36:12 there was an Elishama, one of the princes of Judah at the time of Jeremiah, who held the position of scribe. Since Sheshan is the tenth in descent from Judah, and since Elishama appeared 14 generations later, it is entirely possible that the Elishama whose pedigree is here given is the prince of Judah mentioned in Jer. 36:12.

42. Sons of Caleb. These were probably the sons of Jerioth, one of the wives of Caleb (see v. 18), since Jerioth's children have not been named before.

Mesha. The same name as that of a king of Moab (2 Kings 3:4) whose monument, the famous Moabite Stone, was found in 1868 at Dibon in Moab, though, of course, there is no connection. Being the father of Ziph, Mesha was probably the head of a Calebite clan that settled at Ziph, to the south of Hebron (Joshua 15:54, 55; 1 Sam. 23:14).

Ziph. Many of the names that follow are of geographical significance. Probably the descendants were named after geographical sites, or the sites bore the name of their founders. Ziph was in the hill country of Judah, and Mareshah was in the Shephelah of Judah, northwest of Hebron.

43. Tappuah. A town in the lowland of Judah (Joshua 15:34; 16:8). The exact location is unknown.

Rekem. A Benjamite city (Joshua 18:27).

45. Maon. Both Maon and Beth-zur were towns in the hill country of Judah (Joshua 15:55, 58; 1 Sam. 25:2; 2 Chron. 11:7; Neh. 3:16).

46. Caleb's concubine. With the exception of Mozah, which is the name of a town in Benjamin (Joshua 18:26), nothing is known of the individuals or places mentioned in this verse. The sons of this concubine probably represented mixed and obscure tribal groups.

47. Jahdai. Nothing is said of the connection of Jahdai with the foregoing.

49. Madmannah. A town of southern Judah (Joshua 15:31).

50. Sons of Caleb. Some believe there should be a period after "Caleb," making this sentence belong with the preceding material, not with what follows. The statement would then bring to a close the list of Calebites mentioned in vs. 42–49 in words corresponding to those closing the line of Jerahmeel in v. 33.

The son of Hur. If a period was intended after "Caleb," this statement should probably read "the sons of Hur," in harmony with the LXX and the Vulgate. In that case a new beginning is here made of the sons of Hur, first-born son of Ephratah, wife of Caleb after the death of Azubah (v. 19).

Shobal. In ch. 4:1 the name Shobal occurs following that of Hur as the head of a subtribe of Judah.

Kirjath-jearim. One of the cities of the Gibeonites (Joshua 9:17).

51. Salma. Compare v. 54. This Salma would, accordingly, be the descendant of Caleb and Ephratah. Another Salma occurs in v. 11, who was the great-grandson of Ram, brother of Caleb. It was this latter Salma who was the father of Boaz, and a member of the line from which David descended.

55. Jabez. A town, probably somewhere in Judah. Nothing else is known concerning the three families of scribes.

House of Rechab. At the time of Jeremiah the Rechabites occupied an honored position among the Jews (Jer. 35:2–19). Jehonadab the Rechabite took a strong stand with Jehu against the worship of Baal (2 Kings 10:23). Malchiah the Rechabite was an overseer of one of the districts of Judah during the time of Nehemiah (Neh. 3:14).

ELLEN G. WHITE COMMENTS

7 PP 495

CHAPTER 3

1 The sons of David. 10 His line to Zedekiah. 17 The successors of Jeconiah.

1. In Hebron. For the parallel list of David's sons born in Hebron see on 2 Sam. 3:2–5. There are slight variations in the wording of the two lists but no essential differences.

4. Seven years and six months. See on 2 Sam. 2:11.

5. In Jerusalem. For the parallel list of David's sons born in Jerusalem (vs. 5–8) see on 2 Sam. 5:14–16. The list occurs again in 1 Chron. 14:3–7.

9. Tamar their sister. Not, of course, their only sister, but here given special mention because of her unhappy fate (2 Sam. 13).

10. Solomon's son. Verses 10–16 list the kings of Judah who descended from David.

15. The firstborn Johanan. This son must not be confused with Jehoahaz, who succeeded his father Josiah to the throne and who was deposed and exiled to Egypt by Necho after a reign of only three months.

The second Jehoiakim. He was also known as Eliakim, and succeeded Jehoahaz at the age of 25, having been placed on the throne of Judah by Necho of Egypt (2 Kings 23:34, 36).

The third Zedekiah. His name was changed from Mattaniah to Zedekiah when Nebuchadnezzar made him king. He was only 21 at the end of Jehoiakim's 11-year reign (2 Kings 24:17, 18).

The fourth Shallum. This was Jehoahaz (2 Kings 23:30; cf. Jer. 22:11). Shallum was the first son of Josiah to reign after his father's death. He was placed upon the throne by the people of Judah after the death of Josiah (2 Kings 23:30). Jehoahaz was not the first-born son of Josiah, but was 2 years younger than Jehoiakim (see on 2 Kings 23:30, 36). The order of the sons of Josiah was, according to succession to the throne, Jehoahaz, Jehoiakim, Zedekiah; but according to age, Jehoiakim, Jehoahaz, Zedekiah. Shallum, or Jehoahaz, may here be listed as fourth because he reigned only 3 months, whereas his 2 brothers each reigned 11 years.

16. Jeconiah. Jeconiah was also known as Coniah (Jer. 22:24, 28), and Jehoiachin (2 Kings 24:6). In Hebrew, the name Jehoiachin is simply a transposition of the two component parts of Jeconiah.

17. The sons of Jeconiah. The posterity of Jehoiachin, who was taken captive to Babylon by Nebuchadnezzar, is given in vs. 17–24. This section is peculiar to Chronicles. Babylonian sources of the year 592 mention Jeconiah's five sons (see on 2 Kings 25:30).

19. Zerubbabel. The question is raised, Is this the prince who with Joshua the high priest led the Jews on their return from exile following the decree of Cyrus (Ezra 2:2)? That one was called the son of Shealtiel (Ezra 3:2; 5:2; Neh. 12:1; Haggai 1:1; Matt. 1:12; Luke 3:27). There are several possibilities. The two Zerubbabels may have been cousins, since Salathiel and Pedaiah were brothers (1 Chron. 3:17, 18), although in that case it seems strange that Salathiel's son was left out of the present genealogy. If this Zerubbabel, the son of Pedaiah, is also the "son of Shealtiel," it is possible that he was adopted by his apparently childless uncle, or that he was the actual child of one man, and the official son of the other through a levirate marriage (see on Gen. 38:8; Deut. 25:5–9). Another explanation is that Zerubbabel, although actually the son of Pedaiah, is called the son of Shealtiel because he succeeded Shealtiel as head of the family through whom David was descended.

22. Hattush. Some identify this man with the Hattush who returned with Ezra in the seventh year of King Artaxerxes (458/57 B.C.; see Ezra 7:7, 8; 8:2, 3). The identity is

probable but conjectural. The name Hattush was not uncommon (see Neh. 3:10; 10:4; 12:2).

24. Hodaiah. Since Hodaiah is of the second generation after Hattush (1 Chron. 3:22–24), and since Ezra returned to Jerusalem in 457 B.C., the second generation after him would have been about 400 B.C. Therefore some date the authorship of the books of Chronicles about 400 B.C., although others hold that these latest names were added to bring the book up to date, in the same way that the last book of Moses, Deuteronomy, was completed after the death of the author by the addition of an account of Moses' death. For a further discussion of the problem as it concerns the book of Deuteronomy, see Additional Note on Deut. 34.

CHAPTER 4

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

1. The sons of Judah. Of the five names here given, only Pharez was a son of Judah (ch. 2:4). The others were evidently heads of various clans, and if so, the term “sons” is employed in this broader sense.

2. Reaiah. Verses 2–4 give the branches and settlements of Hur, the first-born of Ephratah, wife of Caleb (ch. 2:19, 50).

5. Ashur. In vs. 5–7 is given another line of descent from Hezron, through Ashur (ch. 2:24).

8. Coz. Nothing further is known concerning Coz.

9. Jabez. Jabez was also the name of a town of Judah in which certain families of scribes of the lineage of Salma, the son of Hur, lived (ch. 2:50, 54, 55).

More honourable than his brethren. Compare a similar phrase in Gen. 34:19.

10. God granted. Nothing is known of the circumstances by which God granted the earnest petition of Jabez. The important point is that God heard the prayer of faith and poured some great blessing upon His faithful servant.

12. Men of Rechah. Rechah is not otherwise known, but the Vaticanus manuscript and the Lucian recension of the LXX read “Rechab.” In such a case the men of Rechah would be Rechabites. In ch. 2:55 the scribes of Jabez were “of the house of Rechab.” These Rechabites were descendants of Hur through Salma (ch. 2:50–55), and Hur was a son of Caleb (ch. 2:19). In such a case the Chelub of v. 11 is possibly a namesake of Caleb—“Chelubai” of ch. 2:9—the son of Hezron.

13. Sons of Kenaz; Othniel. In vs. 13–15 members of this clan are listed. Kenaz is mentioned in Joshua 15:17 and Judges 1:13; 3:9, 11, where Othniel is given as the son of Kenaz, the brother of Caleb. Among the dukes of Edom another Kenaz is listed (1 Chron. 1:53).

15. Caleb. This seems to be at least the third Caleb mentioned in this genealogy if “Caleb, the son of Hur” is included (see ch. 2:18, 50; see on ch. 2:18).

17. Eshtemoa. This probably refers to the founder of the Judean mountain city of Eshtemoh (Joshua 15:50), now *es-Semû*, 8 mi. (12.6 km.) south of Hebron.

18. Socoh. This possibly refers to the Judean mountain city of Socoh (Joshua 15:48), near Eshtemoa, which is 9 mi. (14.4 km.) south of Hebron. Socoh is known today as *Khirbet Shuweikeh*.

Zanoah. Another of the mountain cities of Judah (Joshua 15:56), probably *Zânuta*, about 2 mi. (3.2 km.) southeast of Beth-shemesh.

19. Keilah. A town in the Shephelah (Joshua 15:44) rescued by David from the Philistines (1 Sam. 23). It is now *Khîrbet Qîlā*, 8 mi. (12.6 km.) northwest of Hebron.

Eshtemoa. Verse 17 states that Ishbah was the father of Eshtemoa. Possibly this Eshtemoa, the Maachathite, is not the same as the former.

The Maachathite. The Maachathites were the people of a small kingdom to the northeast of Palestine (Deut. 3:14; Joshua 12:5; 13:11).

21. The sons of Shelah. Verses 21–23 give a brief account of the families of Shelah.

Mareshah. An important city of Judah (Joshua 15:44), now *Tell Sandahannah*, 13 mi. northwest of Hebron.

Wrought fine linen. Such occupations in ancient times were commonly confined to hereditary guilds.

22. Chozeba. Some think this was Chezib (Gen. 38:5). The name survives in *Khîrbet Kuweizibeh*, northwest of Hebron; it was more likely nearby *Khîrbet ed-Dîlb*.

Dominion in Moab. This phrase may refer to the subjugation of Moab by two chieftains of Judah. Some suggest that it may refer to intermarriage with Moab, since the verb here translated “had dominion,” *ba‘al*, also means “to marry” (see Gen. 20:3; Deut. 21:13; etc.). For the use of the verb in the sense of ruling see Isa. 26:13.

23. Plants and hedges. These words should probably be left untranslated and be rendered Netaim and Gederah. The latter is mentioned as a place name in Joshua 15:36.

With the king. The meaning seems to be that the potteries at Netaim and Gederah were controlled by the king.

24. Sons of Simeon. Compare other lists of Simeon’s sons (Gen. 46:10; Ex. 6:15; Num. 26:12, 13). The genealogies of Simeon follow those of Judah evidently because of the close relationship between the two tribes (see Judges 1:3). Simeon received his inheritance within the limits of Judah (Joshua 19:1, 9).

27. Not many children. That is, the other Simeonite clans (Num. 26:12–14). During the 40 years’ wandering the tribe decreased 60 per cent in population (Num. 1:23; 26:14), with the result that it numbered less than half the average of all the tribes.

28. They dwelt. Verses 28–33 give the dwelling places of the Simeonites. The list parallels that of Joshua 19:2–8. Many of the towns here assigned to Simeon are reckoned with Judah in Joshua 15:26–32, 42.

Beer-sheba. In Joshua’s enumeration Sheba appears after Beersheba, obviously as another designation of the site of Beer-sheba (see on Joshua 19:2).

31. Shaaraim. Or Sharuhén (Joshua 19:6) and Shilhim in Joshua 15:32. Sharuhén is listed by Thutmose III as subjugated by him.

32. Five cities. Why these 5 cities should be listed separately from the former 13 is not clear. The separation is also made in Joshua 19:7, where, however, only 4 villages are given. Perhaps these places remained in the possession of Simeon after the other 13 had been lost.

33. Baal. Or Baalath-beer (Joshua 19:8). Some identify this with Ramah, or Ramoth, of the South (see 1 Sam. 30:27).

34. And Meshobab. Verses 34–43 trace the emigration and conquests of the Simeonites. Verses 34–37 give the names of the 13 princes of Simeon who led out in the expedition made by their tribe in the days of Hezekiah. The number of princes is the same as that of the 13 cities (vs. 28–31).

38. Increased greatly. Because of increase in numbers and probably also pressure from neighbors who had likewise increased, the Simeonite chieftains went forth to seek new settlements.

39. Gedor. This town must have been somewhere in the extreme south of Simeon; its exact location is unknown. The LXX here reads Gerar, the place where Isaac dwelt (Gen. 26:17). It is possibly the Geder of Joshua 12:13.

40. Fat pasture. When Isaac moved to Gerar he found a country that would support his possessions of flocks and herds (Gen. 26:14, 17–20).

They of Ham. Evidently the original Canaanites (see ch. 1:8).

41. The days of Hezekiah. Compare 2 Kings 18:8, where Hezekiah “smote the Philistines, even unto Gaza.” Gerar is thought to have been about 8 mi. (12.6 km.) south of Gaza.

42. Mount Seir. In the territory of Edom to the south and east. The name Mt. Seir is commonly used to designate the land of Edom.

43. Amalekites. These were no doubt Amalekites who had taken refuge in Edom from Saul’s wars of extermination (1 Sam. 14:48; 15:8; cf. 2 Sam. 8:12). Amalek was partly of Edomite ancestry (1 Chron. 1:35, 36).

CHAPTER 5

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquest of Reuben, Gad, and the half of Manasseh.* 23 *The habitations and chief men of that half tribe.* 25 *Their captivity for their sin.*

1. Sons of Reuben. Chapter 5 deals with the tribes that settled east of the Jordan: Reuben, Gad, and the half tribe of Manasseh. Verses 3 to 10 give the genealogy of Reuben. Reuben was the first-born son of Leah, who was also the mother of Judah and Simeon (Gen. 35:23), whose genealogies have already been given.

Sons of Joseph. As the eldest son of Jacob, Reuben would have been entitled to the rights of the first-born. The inheritance of a double portion (Deut. 21:15–17), which Reuben had forfeited by his sin (Gen. 35:22; 49:4), was given to the sons of Joseph (Gen. 48:21, 22).

After the birthright. As the first-born, Reuben should have appeared first in the genealogical list. But that place went to Judah.

2. Judah prevailed. See Gen. 49:8–12 for the special blessings pronounced upon Judah. Although Joseph received a double portion, the chief blessings among the sons of Jacob went to Judah.

Chief ruler. This refers to the royal line of David (see 1 Sam. 13:14; Micah 5:2).

3. Hanoch. These names are also listed in Gen. 46:9; Ex. 6:14; Num. 26:5–7. Such names as Hezron and Carmi are also prominent among the descendants of Judah (1 Chron. 2:7, 9; 4:1).

4. Sons of Joel. The line of Joel is traced in vs. 4–6 to the time of Tiglath-pileser (745–727 B.C.). Since only eight generations are given, there must be large gaps in this genealogical line.

6. *Tiglath-pileser.* Tiglath-pileser III, who came against Israel in the days of Pekah (2 Kings 15:29).

8. *Aroer.* A city on the northern bank of the Arnon River (see on Num. 32:34).

Nebo. A site east of the north end of the Dead Sea (Num. 32:38; Deut. 34:1).

Baal-meon. A city 4 mi. (6.4 km.) southwest of Medeba. The preceding three cities are mentioned by Mesha on the famous Moabite Stone (see Vol. II, pp. 864, 865).

9. *The wilderness.* As the Reubenites increased they continued to push to the east, to the great desert between Transjordan and the Euphrates.

10. *The days of Saul.* See vs. 18–22.

Hagarites. An Aramaean people referred to as the *Hagarânu* in Assyrian inscriptions of Sennacherib, as living in Syria. Their proximity to Moab may be suggested in Ps. 83:6.

11. *Children of Gad.* Verses 11 to 17 present the posterity of Gad, the first-born son of Zilpah, handmaid of Leah (Gen. 35:26).

Over against them. That is, adjoining the Reubenites, on the east of Jordan. Compare Joshua 13:24–28.

Bashan. The ancient dominion of Og (Num. 21:33–35; Deut. 3:1–12). “All Bashan” was originally given to Manasseh (Deut. 3:13; Joshua 13:30), with Gad receiving the territory of Gilead (Joshua 13:24, 25). Bashan was north of Gilead (see v. 16), but the towns of Jair are mentioned as belonging to both regions (see Joshua 13:30, 31; Judges 10:3, 4; Deut. 3:14).

13. *Heber, seven.* Genesis 46:16 also lists seven sons of Gad, but the names are not the same as the ones given here. These may be the names of the heads of clans at the time of the settlement in Transjordan.

14. *Children of Abihail.* The clans mentioned in v. 13 were sons of Abihail. Abihail’s descent is then traced back to Buz. The name Buz occurs in Gen. 22:21 as a son of Nahor, and Buzite appears in Job 32:2 describing the clan of Elihu.

17. *Jotham.* King of Judah from about 750 to 731 B.C.

Jeroboam. King of Israel from about 793 to 753 B.C. Jeroboam was the vigorous ruler who restored the territory of Israel “from the entering of Hamath unto the sea of the plain” (2 Kings 14:25). The phrase, “reckoned by genealogies,” suggests that he probably took a census of the tribes east of the Jordan. In the chaotic period following Jeroboam, Jotham may have taken over the territory of Israel across the Jordan, for he “fought also with the king of the Ammonites, and prevailed against them” (2 Chron. 27:5).

18. *Valiant men.* The exact number, 44,760, is evidently based on an official census. Immediately after the Exodus (Num. 1:21, 25, 35), Reuben had 46,500 soldiers, Gad had 45,650, and all Manasseh 32,200, and in the days of Joshua the number of men of war from these tribes totaled 43,730, 40,500, and 52,700 respectively (Num. 26:7, 18, 34).

19. *The Hagarites.* See on v. 10.

22. *Until the captivity.* The Hagarites were completely dispossessed of their territories, and the Israelites held the land till the captivity, in the days of Tiglath-pileser (see vs. 6, 26).

24. *Heads of the house.* Nothing further is known concerning these heroes, or “famous men.”

25. *They transgressed.* The chronicler constantly points out the sad results of sin, hoping thus to awaken Israel to the dangers of transgression and the blessings of obedience.

26. Pul. Contemporary documents from Babylon identify Pulu, or Pul, as the Babylonian name of Tiglath-pileser. In the Canon of Ptolemy, Tiglath-pileser bears the name of Poros, a Greek modification of the Babylonian Pulu and the Biblical Pul (see Vol. II, pp. 61, 156, 157, 159). The singular form of the Hebrew verb here translated, “and he carried them away,” suggests that only one king and not two were involved. It is possible to translate the Hebrew word for “and” as “even.” This permits the rendering, “The God of Israel stirred up the spirit of Pul king of Assyria, *even* the spirit of Tiglath-pileser king of Assyria, and he carried them away.” Thus translated this text supports what is believed to be convincing evidence from ancient documents that the Assyrian ruler, Tiglath-pileser, was the same king as Pul.

Reubenites. The subjugation and deportation of the ten northern tribes was accomplished in successive stages. The deportation of the Transjordanic tribes by Tiglath-pileser is here described. The same Assyrian king also invaded the territory of the northern tribes and carried its peoples into captivity (2 Kings 15:29). When Shalmaneser made his final assault on Samaria (2 Kings 18:9), only a feeble remnant remained (see on 2 Chron. 30:6).

Unto Halah, and Habor. These same places are mentioned in 2 Kings 17:6 as localities to which the Israelites were taken after the capture of Samaria in 722 B.C. Habor is believed to be another name for the river Khabur, which flows into the Euphrates. The Khabur Valley was the temporary residence of Abraham on his way to Canaan (see on Gen. 11:31).

Gozan. A city of Mesopotamia called by the Assyrians *Guzanu*. It is on the upper reaches of the Khabur River, about midway between Nineveh and Haran and is known today as *Tell Halâf*.

ELLEN G. WHITE COMMENTS

26 PK 287
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CHAPTER 6

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershom, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

1. The sons of Levi. Chapter 6 deals with the tribe of Levi, its descendants and its cities. Verses 3 to 15 give the line of Aaron through Eleazar to Jehozadak and the Babylonian captivity. Beginning with Eleazar, 22 names are given for a period covering more than 8 centuries.

4. Eleazar. Eleazar was only one of the sons of Aaron, but it is his line that is here given. There were also personages of high-priestly rank in the line of Ithamar (see ch. 24:1–6).

6. Uzzi begat Zerahiah. This was probably near the time of Eli. The line of Eli is as follows: Eli, Phinehas, Ahitub, Ahimelech, Abiathar (see 1 Sam. 14:3; 22:20; 1 Kings 2:26, 27). The line of Eleazar through Uzzi and Zerahiah was no doubt serving as priests

¹Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Ch 1:1). Washington, D.C.: Review and Herald Publishing Association.

contemporaneously with the line of Ithamar-Eli. In 1 Chron. 24:3, Ahimelech of Eli's line is called a descendant of Ithamar. See further on 2 Sam. 8:17.

8. *Ahitub begat Zadok.* Zadok was joint high priest with Abiathar under David (see 2 Sam. 8:17; 15:24).

10. *Azariah.* Compare 1 Kings 4:2. The name Azariah appears three times in the present list (1 Chron. 6:9, 10, 13). A priest by the name of Azariah withstood Uzziah (2 Chron. 26:17, 18), and another Azariah was priest during the time of Hezekiah (2 Chron. 31:10).

11. *Amariah.* Probably the high priest in office at the time of Jehoshaphat (2 Chron. 19:11).

12. *Ahitub begat Zadok.* The exact period when these men held priestly office is not known. It was probably about the time when Jehoiada, who made Joash king (2 Chron. 23), lived. The fact that Jehoiada is not cited in the present genealogy is evidence that the names of all priests do not appear in this present list. About a century later there was another priest, presumably a high priest, whose name does not appear in the present listing, Urijah of the time of Ahaz (2 Kings 16:10–16).

13. *Hilkiah.* Probably the Hilkiah who found the book of the law during the time of Josiah (2 Kings 22:8).

14. *Seraiah.* The high priest at the time when Jerusalem fell (2 Kings 25:18–21; Jer. 52:24).

15. *Jehozadak went into captivity.* He must have been very young at this time (586 B.C.), for his son (unless grandson or other descendant is meant, see on ch. 2:7) Joshua was high priest (Ezra 3:2) at the time of the return of the exiles during the reign of Cyrus (c. 553–530 B.C.), and as late as the second year of Darius (520/519 B.C.), when the work of completing the rebuilding of the Temple was begun (Haggai 1:1, 14).

16. *The sons of Levi.* After having given a list of the high priests from Levi to Jehozadak (vs. 1–15), the chronicler returns to the sons of Levi, to give an account of several branches of the house of Levi.

19. *Families.* That is, clans.

20. *Of Gershom.* Verses 20 and 21 list seven successive generations of Gershonites. This genealogy does not appear in the Pentateuch.

22. *The sons of Kohath.* With this list of the descendants of Kohath (vs. 22–28), compare that of the ancestors of Heman the singer (vs. 33–38; see on v. 33).

28. *Samuel.* The list of Kohathites concludes with the mention of Samuel and his sons.

Vashni. Heb. *washni*, probably to be translated “and the second.” The first-born son was Joel (see on 1 Sam. 8:2).

31. *Whom David set.* Verses 31 and 32 are a prelude to the pedigrees of Heman, Asaph, and Ethan, who were the leaders of David's choir.

32. *Tabernacle.* After the entry into Canaan the tabernacle which Moses had made was set up at Shiloh and was still there in the days of Eli (Joshua 18:1; Judges 18:31; 1 Sam. 1:3). It was later moved to Nob, as is evident by the presence of the shewbread there (1 Sam. 21:1, 4, 6). In David's time, even after the ark had been brought to Jerusalem (1 Chron. 13:5–14; 15:1 to 16:6), the tabernacle and the altar of burnt offering were at Gibeon (1 Chron. 21:29). The tabernacle seems to have remained there until the

reign of Solomon (2 Chron. 1:3), who finally transferred it to the new Temple (2 Chron. 5:5).

Since v. 31 mentions the ark, it is not quite clear whether v. 32 refers to the original tabernacle (at Gibeon) or the tent erected to house the ark in Jerusalem (see PP 708).

33. Of the Kohathites: Heman. Verses 33–38 present the ancestry of Heman, a Kohathite, one of the tabernacle singers in the days of David, and his lineage parallels that of vs. 22–28. There are variations in the two lists. Twenty-one generations are listed from Levi to this contemporary of David, a period of about 650 years. Ruth 4:18–22 list ten generations in the line of Judah from Judah to David (see on Matt. 1:3–6). Not all genealogical tables give every link (see on ch. 2:7).

39. Asaph. Verses 39–43 trace the lineage of Asaph back to Gershom, the son of Levi, through 13 names. However, vs. 20, 21, list only 7 names for this period. The fact that such names as Zerah, Zimmah, and Jahath appear in both lists and in the same sequence, indicates that the two lists cover the same genealogy, with the first, however, giving an abbreviated form.

Right hand. That is, the Asaphites stood to the right of the Hemanites.

44. Sons of Merari. Verses 44–47 present the ancestry of Ethan the Merarite.

48. Their brethren. That is, the Levites who were not singers.

49. Aaron and his sons. As an introduction to the next section, which has to do with the Levitical cities, appears a partial recapitulation of the priestly line, terminating with Ahimaaz of the time of David and Solomon (vs. 50–53; cf. vs. 4–8).

54. Dwelling places. Compare Joshua 21:5–39.

55. Suburbs. That is, the surrounding pasturelands (see on Num. 35:2; Joshua 14:4).

58. Hilen. Called “Holon” in Joshua 21:15.

60. Thirteen cities. Only 11 cities have been named. The two not listed are Juttah and Gibeon (see Joshua 21:16, 17).

61. The half tribe. This verse is probably an incomplete form of the parallel passage in Joshua 21:5.

64. These cities. That is, the cities numbered in vs. 61–64 (see Joshua 21:4–8).

66. The residue. Compare Joshua 21:20. Verses 66–81 name the cities whose number was given in vs. 61–64. Compare Joshua 21:20–39. Many variations occur in the names of the cities in the two lists. Some nine centuries had elapsed between the writing of Joshua and Chronicles, and in this time many changes had taken place in local names.

67. Cities of refuge. Only Shechem was a city of refuge. For the cities of refuge, see on Num. 35:6; Deut. 19:2, 3.

69. Aijalon. Joshua 21:23, 24, lists Aijalon as a contribution of Dan, together with Eltekeh, Gibbethon, and Gath-rimmon.

71. Sons of Gershom. Verses 71–76 list the cities of the Gershonites. Compare Joshua 21:27–33.

Ashtaroth. The city had evidently been a seat of the worship of Ashtoreth.

77. Merari. Verses 77–81 list the cities of the Merarites. Compare Joshua 21:34–39.

Rimmon. Compare Joshua 21:34, 35.

78. By Jericho. These geographical facts are not found in Joshua 21:36, which mentions only that the cities were from the tribe of Reuben.

80. Ramoth. One of the cities of refuge (see on Joshua 20:8).

81. Heshbon. A city across the Jordan from Jericho, in the vicinity of Mt. Nebo and Medeba.

CHAPTER 7

1 *The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.*

1. Sons of Issachar. Verses 1 to 5 list the clans of Issachar, together with the census of the men of military age.

5. Fourscore and seven thousand. At the first census of Moses the warriors of Issachar numbered 54,400 (Num. 1:29), and at the second, 64,300 (Num. 26:25).

6. Sons of Benjamin. Verses 6 to 12 list the clans of Benjamin together with the census. Only three names are here given, whereas 1 Chron. 8:1, 2, and Num. 26:38, 39 list five sons of Benjamin, and Gen. 46:21 lists ten. All lists name Bela first but differ in regard to other names.

7. Sons of Bela. Compare ch. 8:3–5, where a different list of names is given. The two lists probably give the clans of Bela at different periods.

11. All these. If the 17,200 Jedialites are added, the 22,034 Belaites and the 20,200 Becherites (vs. 7, 9), a total of 59,434 Benjamites is arrived at. The first Mosaic census gives 35,400 (Num. 2:23), and the second census gives 45,600 (Num. 26:41).

13. Sons of Naphtali. The sons are listed, but no census figure is given. The list agrees with the lists of Gen. 46:24 and Num. 26:48, 49 except for minor differences in spelling.

14. Sons of Manasseh. Verses 14 to 19 give the genealogy of Manasseh.

Whom she bore. The reading here is obscure. The verse may also be translated so as to support the reading of the LXX, "The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad."

Machir. The first-born of Manasseh (Joshua 17:1).

15. Huppim and Shuppim. The meaning of this verse is obscure. Some think that Machir took wives of the clans of Huppim and Shuppim. Others think that the meaning is that he took wives for Huppim and Shuppim.

Zelophehad. According to Num. 26:33 and Joshua 17:3 Zelophehad was the son of Hephher, who was a grandson of Machir.

Daughters. See on Joshua 17:3, 5.

16. Peresh. The names here listed do not occur elsewhere in the Bible.

17. Bedan. The name occurs elsewhere only in 1 Sam. 12:11.

18. Abiezer. In Joshua 17:2 this name appears as that of a son, or at least a descendant of Manasseh, and in Judges 6:11, 24, 34, as that of Gideon's clan.

20. Sons of Ephraim. Verses 20 to 27 give the genealogy of Ephraim. The genealogy is somewhat difficult to follow. According to Num. 26:35, 36, Ephraim had three sons and Shuthelah had a son by the name of Eran. Here a genealogical line is apparently given from Shuthelah through Bered to the eighth generation, at which time, however, Ephraim seems to be still alive (v. 22). Perhaps the sons of Ephraim are Shuthelah, Bered, and Tahath (see Shuthelah, Becher, and Tahan in Num. 26:35), and Shuthelah the son of Zabad (1 Chron. 7:21) is to be regarded as the end of the line of Shuthelah (v. 20).

21. Ezer, and Elead. Verses 21 to 24 break the table of genealogical names by the narrative of the death of Ephraim's sons and the birth of Beriah, whose daughter Sherah founded the two Beth-horons.

26. Elishama. A prince of Ephraim at the time of Moses (Num. 7:48).

27. Non. A variant spelling of Nun, the father of Joshua (Joshua 1:1).

28. Beth-el. This city was originally assigned to Benjamin (Joshua 18:22), but later it was incorporated into the northern kingdom as part of Ephraim. See on Gen. 28:19; Joshua 18:22.

29. Beth-shean. The four cities mentioned were originally assigned to Manasseh but were within the territory of Issachar and Asher (Joshua 17:11). See on 1 Sam. 31:10.

30. Sons of Asher. Verses 30 to 40 give the genealogy of Asher.

Imnah. Compare Gen. 46:17.

38. Jephunneh. This is also the name of the father of Caleb (Num. 13:6).

40. Twenty and six thousand. This seems to be the number of fighting men of Asher. In the first census of Moses the number was 41,500 (Num. 1:41), and in the second census it was 53,400 (Num. 26:47).

CHAPTER 8

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

1. Benjamin. The record now returns to the genealogy of Benjamin. The present register is different from that given in ch. 7:6–12. Compare Gen. 46:21, 22; Num. 26:38–41. Perhaps “son” is here used in the general sense of “descendant” (see on 1 Chron. 2:7).

6. Ehud. The descendants of Ehud are listed in vs. 6 to 28. This Ehud may have been the judge by that name, for he is called the son of Gera, and the Ehud here mentioned also had a Gera in his ancestral line (Judges 3:15; cf. 1 Chron. 8:5).

They removed them. Literally, “they carried them into exile.” The details of the incident are not clear.

7. He removed them. Literally, “he carried them into exile.” As in v. 6, the details are not clear.

8. Sent them away. The meaning probably is that Shahraraim sent away his wives Hushim and Baara.

12. Ono, and Lod. These two names occur together again in Ezra 2:33 and Neh. 7:37. Lod is the Lydda of Acts 9:32.

28. Heads of the fathers. That is, heads of leading family groups or clans.

Dwelt in Jerusalem. Jerusalem was inhabited partly by descendants of Benjamin and partly by those of Judah (see 1 Chron. 9:3; Neh. 11:4). The five groups of Benjamites mentioned in 1 Chron. 8:14–28 dwelt in Jerusalem, in contrast with the preceding groups who dwelt in scattered areas about Jerusalem, as far away as Lydda, 24 mi. northwest of Jerusalem, and Moab (1 Chron. 8:12, 8).

29. Father of Gibeon. Identified as Jehiel (ch. 9:35). Chapter 8:29–40 lists the families of Gibeon and the royal house of Saul.

30. Kish. The name of Ner does not appear here (see ch. 9:36). This Kish is not the father of Saul, but presumably his great-uncle (see v. 33; ch. 9:36, 39; see on 1 Sam. 14:50).

31. Zacher. Or Zechariah (ch. 9:37). Zacher is from the Heb. *zakar*, which means “to remember.” Zacher means “remembrance” or “memorial,” while the form Zechariah may mean either “the Lord has remembered,” or “the Lord will remember.”

32. With their brethren. That is, with the other Benjamite clans who settled in Jerusalem (vs. 14–28). Originally assigned to the tribe of Benjamin, Jerusalem was later included in the territory assigned to the tribe of Judah.

33. Kish. Thus Kish, Ner's son, was presumably a grandson of Jehiel (ch. 9:35, 36, 39), or Abiel (1 Sam. 14:51). Kish is called Abiel's son (1 Sam. 9:1) in the wider meaning of "son" (see on 1 Chron. 2:7).

Saul. The home of Saul was at Gibeah rather than Gibeon (1 Sam. 10:26; 11:4; 15:34; 2 Sam. 21:6).

Esh-baal. The employment of the name "Baal" in Esh-baal and in Merib-baal, the son of Jonathan (v. 34), does not necessarily indicate that Saul was devoted to the worship of the god Baal. The Heb. *ba'al* simply means "owner," "husband," "lord." However, after the word came to be definitely connected with the god Baal it appears no longer to have been used by Hebrews who were faithful to Jehovah in the naming of their children. The change from Esh-baal (literally, "man of Baal") to Ishbosheth (literally, "man of shame") and possibly also that of Merib-baal (1 Chron. 9:40) to Mephibosheth (see on 2 Sam. 2:8; see also 2 Sam. 4:4; 9:6) was probably a deliberate substitution to eliminate the implication of idolatry. The Hebrew people were fond of such adaptations in names as a means of giving expression to their feelings.

40. The sons of Ulam. Judging from the number of generations from Jonathan, it is possible that Ulam's 150 sons and grandsons lived at the time of the return from the Exile.

CHAPTER 9

1 *The original of Israel's and Judah's genealogies.* 2 *The Israelites, 10 the priests, 14 and the Levites, with Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

1. Were written. Evidently Chronicles was completed after the transportation to Babylon.

2. Nethinims. These were the order of Temple servants who performed the menial tasks such as carrying the water and the wood. On the identity of the Nethinims see on Joshua 9:21; Ezra 2:43; 8:20.

3. And in Jerusalem. Verses 3 to 17 seem to correspond to Neh. 11:4–19, although opinions vary as to whether the list in Chronicles describes the inhabitants before or after the Exile. The two accounts are not identical, but those who claim that both are postexilic believe that they were taken from the same longer source, with each compiler selecting his own list of representative names.

4. Uthai. Compare Neh. 11:4; see on 1 Chron 9:3.

6. Six hundred and ninety. Compare Neh. 11:6, where the number is given as 468. The totals may represent different periods.

9. Nine hundred and fifty and six. The total in Neh. 11:8 is 928 (see on 1 Chron. 9:3, 6).

10. Priests. Verses 10 to 13 list the priests engaged in the Temple service.

11. Azariah. Compare ch. 6:11–13, where the names correspond as far as Zadok, but where the next two names, Meraioth, son of Ahitub, do not appear, though there is an earlier Meraioth (ch. 6:7). The list in Neh. 11:11 is the same as in the present verse, with the exception that Seraiah appears instead of Azariah. According to Neh 12:1 a Seraiah begins a list of priests who went up with Zerubbabel and Joshua, and in Neh. 10:2 a

Seraiah and an Azariah are among the priests who sealed the covenant with Nehemiah some 70 years later. Neh. 12:12 shows Seraiah to be the head of a priestly clan.

Obviously favorite names were repeated in priestly families.

12. Adaiah. Compare Neh. 11:12; see on 1 Chron. 9:3.

Pashur. Compare Neh. 11:12; see on 1 Chron. 9:3.

13. A thousand and seven hundred and threescore. The total of the priestly clans listed in Neh. 11:12–14 comes to 1,192. The totals may represent different periods.

14. Shemaiah. Compare Neh. 11:15, where the line is carried back one more generation to include the name of Bunni but where the phrase, “of the sons of Merari,” is omitted.

16. The Netophathites. Netophah was a village near Bethlehem (1 Chron. 2:54; Neh. 7:26).

17. And the porters. Verses 17 to 26 deal with the keepers of the gates, giving their numbers and their duties. Compare Neh. 11:19.

21. Tabernacle. See on ch. 6:32.

22. Two hundred and twelve. According to Neh. 11:19 the number of porters was 172. The total at the time of David was 93 (1 Chron. 26:8–11), and those who returned with Ezra numbered 139 (Ezra 2:42).

Samuel the seer. It is interesting to notice that Samuel had a part in arranging the Temple services. No mention is made elsewhere of such an activity on the part of Samuel.

24. Four quarters. Compare Num. 3:23–38, where God through Moses prescribed that the Levites should camp on the four sides of the tabernacle.

25. Their villages. The families of the Temple warders lived in rural areas around Jerusalem.

After seven days. Probably on the Sabbath (see 2 Kings 11:5).

28. Ministering vessels. The sacred vessels employed in the services of the sanctuary.

By tale. Literally, “by number.” The sacred vessels were to be carefully counted out so that none might be lost.

30. Sons of the priests. The Levites had charge of the stores of spices (v. 29), but only the priests might prepare the holy ointment.

32. Shewbread. Compare Lev. 24:5–9.

Every Sabbath. Every Sabbath the shewbread was replaced on the golden table (see on Lev. 24:8).

33. Singers. This item regarding the singers concludes the statement concerning the Levites employed in the Temple services.

35. In Gibeon. Verses 35–44 are almost an exact duplicate of ch. 8:29–38. The genealogy of Saul is repeated, this time as an introduction to the account of his final ruin in ch. 10, with which the narrative section of Chronicles begins.

CHAPTER 10

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness of Jabesh-gilead towards Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*

1. Now the Philistines. Verses 1–12 parallel 1 Sam. 31:1–13. The two accounts are almost identical but certain variations do occur.

6. All his house died. This statement is not intended to convey the idea that there were no survivors of the house of Saul, for Ish-bosheth survived (2 Sam. 2:8). Its object seems, rather, to indicate the completeness of the fall. The family of Saul was no more to rise to power.

7. The valley. That is, the Valley of Jezreel (see on 1 Sam. 29:1).

10. House of their gods. “House of Ashtaroht” (1 Sam. 31:10). Ashtoreth was the Canaanite counterpart of the Mesopotamian goddess Ishtar. She was the goddess of sexual love and of war (see on Judges 2:13).

Fastened his head. This detail is not mentioned in the book of Samuel, which, on the other hand, mentions the fastening of Saul’s body to the wall of Beth-shan (1 Sam. 31:10), a detail the chronicler does not record here.

Dagon. The national god of the Philistines (see on 1 Sam. 5:2).

13. Died for his transgression. This statement is not found in Samuel. It is characteristic of the writer of Chronicles, who constantly moralizes on the terrible effects of transgression and the blessings of righteousness.

Which he kept not. Saul’s great sin was disobedience to the Lord’s commands (see 1 Sam. 13:13).

A familiar spirit. Having failed to give heed to the Lord, Saul turned to a medium to ask guidance and counsel of demons (see on 1 Sam. 28:7–20).

14. And enquired not of the Lord. Before inquiring of the witch of Endor, Saul endeavored to secure an answer from God, but failed (1 Sam. 28:6). The Lord refused to give ear to Saul. Had Saul truly repented, coming to the Lord in meekness and penitence, God would have heard him. His turning to a medium who represented the evil one indicates clearly the depths to which Saul had fallen (see on 1 Sam. 28:6, 7).

Unto David. In these words the transition is made from the early history of the people of God to David the king. The dynasty of David will now be the subject of the remainder of Chronicles.

ELLEN G. WHITE COMMENTS

1–14PP 681–683

1–4PP 681

5–12PP 682

13, 14 PP 683

CHAPTER 11

1 *David by a general consent is made king at Hebron.* 4 *He winneth the castle of Zion from the Jebusites by Joab’s valour.* 10 *A catalogue of David’s mighty men.*

1. To David unto Hebron. Verses 1–9 of ch. 11 are parallel to 2 Sam. 5:1–10. The record passes rapidly over David’s reign at Hebron (1 Chron. 3:4), coming immediately to his glorious reign at Jerusalem. The tribes of Israel came to David at Hebron on the occasion of Ish-bosheth’s death (2 Sam. 4:5–12; 5:1).

3. By Samuel. See 1 Sam. 15:28; 16:1. God Himself directed Samuel to anoint David king to rule His people in place of Saul.

4. Jerusalem, which is Jebus. See on Judges 19:10.

5. Not come hither. The inhabitants thought the city so strong that they jeered at David, boasting that even the lame and the blind could defend it (see on 2 Sam. 5:6).

6. Joab. He already held a position of responsibility in the army when Ish-bosheth was still on the throne (2 Sam. 2:13; 3:23).

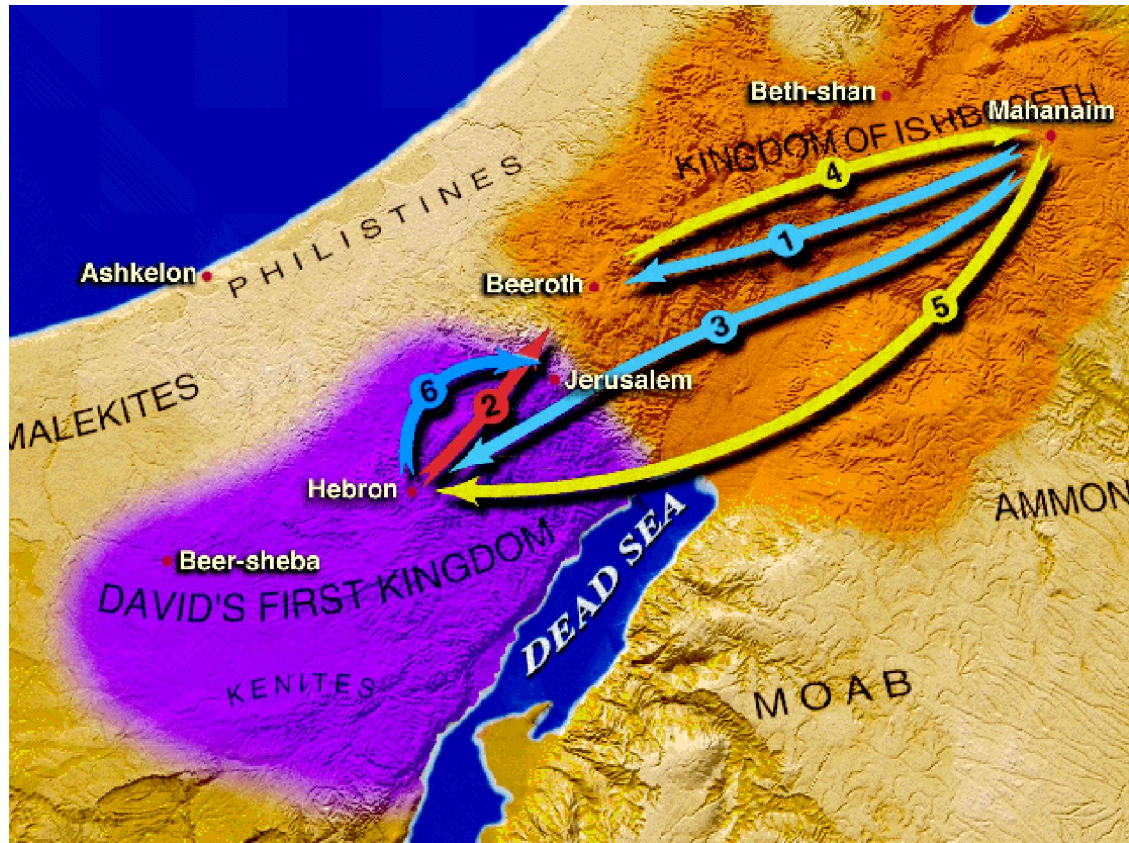
Went first up. Jerusalem was presumably captured by an ascent up the water shaft, referred to as “the gutter” (see on 2 Sam. 5:8).

7. *The castle.* That is, the stronghold, or fort.

8. *Millo.* The exact nature of this part of the fortifications of Jerusalem is not known, but it seems to have been a particularly strong place of defense, which played an important role in the fortifications of the city (see on 2 Sam. 5:9; 1 Kings 9:15; 11:27).

Rival Kingdoms of David and Ish-bosheth

²



David's Empire and Tributary Nations

²Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Ch 6:1). Washington, D.C.: Review and Herald Publishing Association.



David extended his sway until nations from the river of Egypt to the Euphrates paid tribute. Solomon, who erected the Temple, increased the kingdom's prestige. For the difference between the extent of this map and that of The Empire of David and Solomon, see explanations of the Euphrates boundary (on 2 Sam. 8:3; 1 Kings 4:21).

Rival Kingdoms of Judah and Israel

³Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (Ge 1:1). Washington, D.C.: Review and Herald Publishing Association.



At Solomon's death the northern 10 tribes seceded. The kingdom of Israel lasted 200 years, Judah some 350.

9. Lord of hosts. On the meaning of this expression, see Vol. I, p. 173.

10. The mighty men. Verses 10–47 deal with a list of the mighty men in David's kingdom. The passage is parallel to 2 Sam. 23:8–39.

11. Three hundred. See on 2 Sam. 23:8.

13. To battle. A more complete account of the incident appears in 2 Sam. 23:9–12; that is, if the writer is describing the same event.

Parcel of ground. If the parcel of ground here mentioned is that of 2 Sam. 23:11, it does not pertain to Pas-dammim, where David engaged in battle with the Philistines, but to a place not mentioned in this verse, namely, a plot of ground where Shammah had an encounter with the Philistines (see on 2 Sam. 23:11). The incompleteness of the narrative explains the absence of Shammah's name from the list. It would appear that the encounter in question resulted from Shammah's vigorous defense of a field from which the Philistines were endeavoring to carry away the crop.

14. They. The pronoun is in the singular in 2 Sam. 23:12. According to the description there the people had fled and Shammah stood alone defending the ground against the Philistines. However, he may have been attended by an armorbearer.

15. Three of the thirty. For the exploit of these men, see on 2 Sam. 23:13–17.

20. Abishai. Verses 20–25 relate the exploits of Abishai and Benaiah. Concerning this incident, see on 2 Sam. 23:18–23.

26. The valiant men. Verses 26–47, listing the valiant men of the armies, are parallel to 2 Sam. 23:24–39, though there are differences between the two lists (see on 2 Sam. 23:24–39), such as variations in spelling (see on 1 Chron. 1:42). Also 16 names are included here that do not occur in the second book of Samuel.

41. Uriah the Hittite. This name closes the list as found in Samuel (2 Sam. 23:39). The narrative concerning Uriah (2 Sam. 11) does not occur in the record as given in the book of Chronicles.

42. Adina. The 16 names listed in vs. 42–47 are not found elsewhere. These valiant men probably belonged to a later period of David's reign than those listed in 2 Sam. 23.

ELLEN G. WHITE COMMENTS

1–3PP 697

15–19PP 736; 5T 43

CHAPTER 12

1 *The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.*

1. They that came. The information in this chapter is not found elsewhere in Scripture. Verses 1–22 contain a register of warriors who went over to David while he was a fugitive from Saul; and vs. 23–40 list the numbers from the various tribes who crowned David king at Hebron.

Ziklag. A city in southwestern Judah (see on 1 Sam. 27:6). At the time of Saul it was held by the Philistines. When David fled to the Philistines, Achish, the king of Gath, gave him Ziklag as a place of residence (1 Sam. 27:2–7).

2. The left. The Benjamites were famous for left-handed stone slinging (Judges 20:16).

8. Of the Gadites. Verses 8–15 list the Gadites who joined David while he was holding out in the wilderness.

The hold. The exact location of this stronghold is not known. Probably Adullam is meant (ch. 11:15, 16).

Swift as the roes. Compare 2 Sam. 2:18.

14. Captains of the host. That is, officers of the army.

Over an hundred. The verse may literally be translated, “One to an hundred the small one, and the large one to a thousand.” From the literal rendering some deduce the meaning that among these heroes the least was more than a match for a hundred and the greatest was equal to a thousand. However, the context seems to favor the idea that the figures simply represent the number of men placed under the respective officers.

15. The first month. Nisan (or Abib), the first month of the religious year, is approximately our late March to late April. This month came at the close of the rainy season (see Vol. II, pp. 108, 110). These heroes did not wait till summer, when the Jordan was shallow, before venturing out on their exploits, but crossed the river at the most difficult and perilous season, when it was in full flood.

16. Benjamin and Judah. Verses 16–18 mention another group that enlisted with David.

17. Peaceably. David was suspicious concerning the intentions of these Benjamites, who belonged to Saul's tribe. He feared treachery and wished to make certain that he would not fall victim to some plot.

18. Upon Amasai. Hardened warrior though he was, Amasai could be touched by the Spirit of God. Thus moved, he expressed his deep loyalty to David and his confidence that God was with David to help and to bless.

19. Some of Manasseh. This was on the occasion of Saul's last battle (1 Sam. 29:1–11), when David accompanied the Philistines to the battle, but was dismissed before the outbreak of hostilities.

20. Captains of the thousands. They were not ordinary soldiers, but important and influential Manassite chieftains.

21. Band of the rovers. Probably the band of Amalekite raiders who had sacked Ziklag are referred to (see 1 Sam. 30:1).

22. Day by day. After Saul's defeat and death, increasing numbers turned to David as their leader.

Like the host of God. A figure denoting a large number. The actual numbers as given in vs. 23–40 are relatively small compared with the full strength of the nation, but the statement, however, is well justified by the contrast between this group and the handful of outlawed unfortunates (1 Sam. 22:1, 2) who followed David at the beginning of his exile.

24. Judah. The list of David's warriors begins with Judah, the tribe of David, and the leading tribe of David's kingdom.

25. Simeon. Simeon was a southern tribe closely related to Judah (see on Joshua 19:1).

27. The Aaronites. Aaron was the leading clan of Levi.

28. Zadok. If, as many expositors believe, this was the Zadok who was one of the high priests at the time of David (2 Sam. 8:17; 1 Kings 2:35; 4:4), his help at this time may account for his being made high priest along with Abiathar, who had previously been with David (1 Sam. 22:20–23).

29. Kindred of Saul. Benjamin, the tribe of Saul, furnished the smallest contingent of any of the tribes, which was only natural.

30. Ephraim. This is the largest number of warriors provided by any tribe thus far mentioned—more than three times the number supplied by David's own tribe, Judah.

31. Expressed by name. That is, they had their names entered on a list. For additional examples of the use of this phrase see Num. 1:17; 1 Chron. 16:41.

32. Understanding of the times. These men of Issachar were men who had wisdom to understand the meaning of current events and who were able to provide intelligent counsel (see Esther 1:13). They evidently saw that David was the man of the hour, and that it was prudent for Israel to accept him.

33. Which could keep rank. Heb. *la'ador*, from the verb *'adar*, which may mean "to set up a battle order," or "to gather." The LXX renders the phrase, "to help David," reading *'azar* for *'adar*. *'Adar* occurs only here and in v. 38; hence it is impossible to be certain of its exact meaning. In v. 38 it is used in connection with *ma'arakah*, which means "row," "rank," "battle line," and the combination of the two words may signify, "arranged in battle line."

37. An hundred and twenty thousand. This large total for the two and a half tribes east of the Jordan is indeed remarkable. That David should have so large a number of men in his army from the eastern tribes and have only 6,800 men from his own tribe of

Judah may find explanation in the observation that David was already king over Judah and the 6,800 probably represent only the elements that had been disloyal hitherto.

38. Keep rank. See on v. 33.

One heart. The nation as a whole was united in its purpose that David should be king.

39. Eating and drinking. This was the coronation feast. Compare a similar coronation feast for Adonijah (1 Kings 1:9, 19, 25).

40. Unto Issachar. The three tribes mentioned were among the most distant tribes. The thought is that all Israel, from the nearest to the farthest tribes, united in furnishing provisions for the great gathering at David's coronation.

ELLEN G. WHITE COMMENTS

1 PP 673

CHAPTER 13

1 *David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.*

1. David consulted. Chapter 13 deals with the transfer of the ark from Kirjath-jearim to the home of Obed-edom and is parallel to 2 Sam. 6:1–11. The sequence of the events related in Chronicles is not always the same as it is in Samuel. Thus in Samuel the account of David's encounter with the Philistines in the Valley of Rephaim (2 Sam. 5:22–25) precedes the account of the transfer of the ark (2 Sam. 6:1–11), whereas in Chronicles it follows (ch. 14:13–16).

With the captains. Before calling a general assembly of the people (v. 5), David held a consultation with the national leaders. His procedure in this matter demonstrates his gifts of leadership. The account in Samuel is not as detailed. It does not mention the preliminary council but does describe the general assembly (2 Sam. 6:1).

2. All the congregation. That is, in this instance the leading representatives of the congregation. David recognized the "captains of thousands and hundreds," "with every leader" (v. 1), as the representatives of the people, to be consulted on public matters and to give their voice in the direction of national affairs.

That are left. That is, those who are still at home, not having been summoned to the present meeting.

5. All Israel. David gathered 30,000 chosen men of all the tribes of Israel (2 Sam. 6:1).

Shihor of Egypt. In certain references (e.g., Jer. 2:18, RSV), Shihor has been taken as the Nile, but that can hardly be the case. On the other hand, the word *shi-hōr*, "pond of Horus," appears in Egyptian documents as a body of water at the eastern border of the Delta, but its exact location is not known.

The entering of Hemath. See on Num. 34:8; Joshua 13:5; 1 Kings 8:65.

6. And David went up. For the narrative of vs. 6–14, see on 2 Sam. 6:2–11.

All Israel. That is, "all the people that were with him" (2 Sam. 6:2).

Baalath. Another name for Kirjath-jearim (Joshua 15:9–11, 60; 18:14). The ark was taken to the house of Abinadab in Kirjath-jearim after its return from the Philistines (1 Sam. 6:21; 7:1, 2).

Between the cherubims. Compare 1 Sam. 4:4; 2 Sam. 6:2; Ps. 80:1; Isa. 37:16.

9. Put forth his hand. The ark was holy and symbolized the presence of God. Detailed directions had been given concerning the ark in order that those having to do with it might "live, and not die" (Num. 4:19, 20; cf. Num. 1:51; 4:15; 7:9).

10. He died. The Lord took all factors of the case into consideration. He knew that Uzza was a sinful and unholy being, with unconfessed sins resting upon him, and with little sense of the holiness of God and the seriousness of transgression. The death of this one individual would prove to be a solemn warning to many and thus be the means of preventing divine judgments that otherwise might have fallen upon thousands (see PP 706; see further on 2 Sam. 6:6).

11. David was displeased. Not understanding the purposes of the divine dealings, David allowed himself to be displeased with the course the Lord had taken. He questioned the justice of God (see PP 705, 706; see on 2 Sam. 6:8).

12. David was afraid. David was afraid because of sin in his own experience. Having witnessed the signal judgment of God upon Uzza, he feared lest some error in his own life bring divine judgments upon him as well.

13. Obed-edom. The Obed-edom of ch. 26:1–4 was a Korahite Levite, but it is not certain that he is the subject of the present narrative. “Gittite” may mean that he was a native of Gath-rimmon, a Levitical city assigned to the children of Kohath (Joshua 21:20, 24). The Kohathites had the responsibility of carrying the ark (Num. 4:15). See further on 2 Sam. 6:10.

14. The Lord blessed. While the ark remained in the home of Obed-edom, it brought blessing (see on 2 Sam. 6:11).

ELLEN G. WHITE COMMENTS

1–14PP 704–706

1–7PP 704

8–14PP 705

CHAPTER 14

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories against the Philistines.*

1. Hiram. For a full discussion of the events recorded in this chapter, see on 2 Sam. 5:11–25.

In Samuel the account of Hiram's kindness to David immediately follows the narrative of the capture of Jebus and precedes the record of the transfer of the ark from Kirjath-jearim. In Chronicles the record of the capture of Jebus is followed by a catalogue of David's mighty men, and then follows the narrative of the removal of the ark, and next the account of Hiram and his kindness to David. Thus the sequence in which events appear in the Biblical record is not always strictly chronological.

Timber of cedars. Probably, as in the case of the timbers for Solomon's Temple, these were cut in the mountains of Lebanon and floated by sea to Joppa, and thence carried to Jerusalem (see 2 Chron. 2:16).

Lifted up. The Lord blessed David, confirming the entire kingdom in his hand. The king was to reign over a united kingdom, in which his enemies were to be subdued and the cause of the Lord was to triumph. God frequently grants His servants special favor with men (Gen. 39:21; Dan. 1:9; Luke 2:52). In the friendship of Hiram, the powerful king of Tyre, David doubtless discerned a token of divine blessing.

3. Took more wives. 2 Sam. 5:13 includes concubines.

4. His children. Compare 2 Sam. 5:14–16. See also 1 Chron. 3:5–9.

Nathan, and Solomon. The descent of Jesus is traced through both of these sons of David (Matt. 1:6–16; Luke 3:23–31; see on Matt. 1:6; Luke 3:23, 31).

5. Elpalet. This child is not mentioned in 2 Sam. 5:15.

6. Nogah. This name does not appear in 2 Sam. 5:15.

8. Philistines. Compare 2 Sam. 5:17.

11. Baal-perazim. The exact site of this victory is not known. The Valley of Rephaim lies to the southwest of Jerusalem. See further on 2 Sam. 5:20.

12. Their gods. Or “their images” (2 Sam. 5:21). The Philistines had brought the images of their gods with them to the battle, hoping thus to assure victory.

13. Yet again. Once more, near the beginning of David’s reign over all Israel, the Philistines came up against Jerusalem determined to humble her new and successful monarch.

15. Sound of going. Or “sound of marching” (see on 2 Sam. 5:24).

16. From Gibeon. Gibeon was about 6 mi. northwest of Jerusalem, directly in the path of retreat (see on 2 Sam. 5:25).

Gazer. Or Gezer. This was a fortress overlooking the Valley of Aijalon, about 18 mi. northwest of Jerusalem, which the Pharaoh of Egypt later captured and presented as a gift to his daughter, the wife of Solomon (1 Kings 9:15–17).

17. Fame of David. This verse is not found in the parallel record in Samuel. It is a reflection on the fame of David and on the source of Judah’s victories. It was God who gave to David his success, and it was the Lord who exalted him in the eyes of those who had sought to bring him low.

ELLEN G. WHITE COMMENTS

1–17PP 703, 704

1, 2, 8 PP 703

9–17PP 704

CHAPTER 15

1 *David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. 25 He performeth the solemnity thereof with great joy. 29 Michal despiseth him.*

1. David made. The record resumes the thread of the narrative dropped at ch. 13:14, and continues the account of the removal of the ark from the house of Obed-edom to Jerusalem. The narrative of the transfer of the ark (chs. 15 and 16) is more detailed than is the account in Samuel (2 Sam. 6:12–20).

Houses. This probably refers to a general building up of the city of Jerusalem, with special reference to buildings required for the administration of the country from Jerusalem as the capital. The little Jebusite town captured by David would be inadequate for the purposes it was henceforth to serve, and David’s first few years in the city were marked by extensive building activity.

City of David. The “castle of Zion” (ch. 11:5, 7), in the southeastern section of the later city of Jerusalem.

A place for the ark. Compare 2 Sam. 6:17.

Tent. Heb. *’ohel*, translated “tabernacle” (2 Sam. 6:17). There was another tabernacle at Gibeon, where the altar was and where sacrifices were offered (1 Kings 3:4; 1 Chron. 16:39, 40). The tabernacle at Gibeon was the famous tabernacle that Moses had made in the wilderness (2 Chron. 1:3).

2. Carry the ark. For the Mosaic instructions concerning the moving of the ark, see Num. 4:5–15. The carrying of the ark was only one of the duties of the Levites (Deut.

10:8), and this duty was assigned to the Kohathite branch (Num. 4:15). David's present enunciation of the law is an acknowledgment that it had not been observed in the previous effort to transfer the ark three months before (see 1 Chron. 13:7–10; 15:12, 13). The account in Samuel specifically states that on this occasion the ark was carried (2 Sam. 6:13).

4. Children of Aaron. That is, the sons of Aaron, the priests.

The Levites. The divisions of the Levites are listed in vs. 5–10.

5. The sons of Kohath. Kohath is listed second among the sons of Levi (Gen. 46:11; Ex. 6:16; 1 Chron. 6:1, 16). This was the line to which Aaron himself belonged (1 Chron. 6:2, 3). The Kohathites had special supervision over the ark and the articles of furniture in the holy place (Num. 3:30, 31). They alone were to carry the ark (Num. 4:15).

8. Elizaphan. The son of Uzziel, one of the sons of Kohath (Ex. 6:18, 22).

9. Hebron. Hebron and Uzziel (v. 10) were sons of Kohath (Ex. 6:18; 1 Chron. 6:2).

11. Zadok and Abiathar the priests. Zadok may have been high priest during the later years of Saul, after Ahimelech had been slain in the slaughter of the priests of Nob and his sole surviving heir, Abiathar, became a fugitive with David, being thus cut off from contact with the tabernacle (1 Sam. 22:9–23). If Zadok was Saul's high priest (and if he was the Zadok of 1 Chron. 12:28, although not there described as a priest), that could account for his serving during David's reign as joint high priest with Abiathar. In that case his serving at the tabernacle in Gibeon (1 Chron. 16:39) may have been a continuation of his former office. See further on 2 Sam. 8:17.

12. Chief of the fathers. Heads of their respective houses of Levites.

Sanctify yourselves. Before engaging in the solemn work of carrying the ark they were to cleanse themselves of all defilement. Now that another attempt was to be made to transfer the ark, David wished to make sure that every requirement of God should be strictly adhered to.

13. Did it not. In the first attempt to transfer the ark from Kirjath-jearim the requirements of the Lord were not followed, and Uzza met instant death for his folly in touching the ark (ch. 13:7–10).

Made a breach. Literally, "broke forth." This refers to the death of Uzza (ch. 13:11). See Ex. 19:22, 24, where the same expression is used.

After the due order. In the previous attempt to transfer the ark they had placed it upon a cart (ch. 13:7) instead of carrying it on the shoulders of the sons of Kohath as the Lord had specifically ordained (Num. 4:15).

15. Levites bare the ark. This statement describes how the ark was carried and anticipates the statement later in the narrative (vs. 25, 26) setting forth the fact that the ark was being transferred.

With the staves. Compare Ex. 25:14.

As Moses commanded. See Ex. 25:13–15; Num. 1:50; 4:15; 7:9.

16. Singers with instruments. Vocal and instrumental music formed an important part in the religious services of the Hebrews. This was true in the period of the Exodus (Ex. 15:1, 20, 21), during the judges period (Judges 5:1–3; 1 Sam. 10:5), and in the days of David (1 Chron. 13:8). Musicians were now carefully trained and set apart for the part they were to perform in the religious services (see 1 Chron. 6:31; 23:5; 25:1–31; 2 Chron. 29:25–30; 35:15).

17. Heman. Heman, Asaph, and Ethan are named among the singers who were “set over the service of song in the house of the Lord” (ch. 6:31, 33, 39, 44).

18. Second degree. That is, musicians of the second order (see ch. 16:5).

Ben. A transliteration of the Hebrew word for “son.” It is missing in several Hebrew manuscripts, and the LXX does not account for it in its translation. Some think that “Bani” (ch. 6:46) is intended.

19. Appointed to sound. The leaders probably employed these cymbals to lead out in the marking of time.

20. Alamoth. See Introduction to the book of Psalms.

21. Sheminith. Literally, “eighth.” The exact meaning of this musical term is not known. Some have thought it refers to the octave, or to an eight-stringed instrument. However, most scholars now regard it as a melody or a style of singing. The word appears in the superscription of Ps. 6 and 12.

To excel. Heb. *lenaššeach*, meaning unknown.

22. Song. Heb. *mašša’*, “a lifting,” “a bearing.” It may refer to the uplifting of the voice in song, although some think that the chronicler here refers to the bearing of the ark.

23. Doorkeepers. Warders for the ark, so that no unauthorized person might approach it.

24. Blow with the trumpets. The seven priests here named marched before the ark, each blowing his trumpet, as stated in Joshua 6:4.

25. David, and the elders. The narrative of the moving of the ark now begins. The preceding verses describe the order of the procession and the arrangements.

26. God helped the Levites. This clause does not appear in 2 Sam. 6:13. However, there the following statement is made, “when they that bare the ark of the Lord had gone six paces.” The death of Uzza had no doubt raised the fear that the Lord might again be displeased when another attempt was made to move the ark. So at first it was moved only six paces, and when no evidence of the Lord’s displeasure appeared, sacrifices were offered expressing their thanksgiving to God that His presence had been with them and had helped them.

27. A robe of fine linen. David put aside his kingly robe for this solemn occasion and wore a linen robe of the type worn by the priests and others (2 Chron. 5:12). He did this, not to indicate that he had assumed priestly prerogatives, but presumably to show that he was here taking his place on a level with his subjects in their service of the Lord.

The Levites. The Levites and singers as well as David the king wore linen robes for this occasion.

Ephod. A short, sleeveless garment such as was usually worn by the priests and others (see on 1 Sam. 2:18; 2 Sam. 6:14). The parallel verse (2 Sam. 6:14) makes no mention of David’s wearing a robe, but it does mention David’s dancing in the ephod, a detail not noted by the chronicler. It would be natural to take off an outer robe for strenuous activity.

28. All Israel. Representatives of all Israel were present for the occasion. Their presence meant the approval of all the tribes of the transfer of the ark to its new home in Jerusalem.

29. City of David. The entry of the ark into the City of David was a joyous and solemn occasion. God planned that Jerusalem should become the metropolis of all the

earth, the center of religious instruction for the nation. If Israel had continued faithful to God, Jerusalem would have remained the capital of Israel forever, and God would have continued to bless the city and its people with His presence through all time to come (see DA 577; PK 46, 564).

Dancing. David's dancing was an act of holy joy (see on 2 Sam. 6:14) then considered an appropriate form of worship.

Despised him. The sequel to this incident, in which Michal upbraided David for his actions on this occasion, is found in 2 Sam. 6:20–22.

ELLEN G. WHITE COMMENTS

1–29PP 706–711

1–3PP 706

16 Ev 501

25, 26 PP 706

27, 28 PP 707

29 PP 711

CHAPTER 16

1 *I David's festival sacrifice. 4 He ordereth a choir to sing thanksgiving. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

2. Burnt offerings. These signified the consecration of the nation to Jehovah, and the peace offerings expressed the joy and peace that the people felt as they united in thanksgiving and praise to God for His tender mercies. For the Levitical law on burnt offerings, see Vol. I, p. 698.

3. Dealt to every one. David was a kind and generous king. He loved his people and expressed his love in deeds that brought from the people a greater love and a more complete devotion.

4. To minister. Once the ark had been brought into its tent in Jerusalem, services were instituted which later developed into the elaborate ritual of the Temple.

5. Jeiel. Spelled "Jaaziel" in ch. 15:18.

6. Continually. Heb. *tamid*, a word employed in connection with the daily, continuous services that were to be conducted in the sanctuary (see Ex. 25:30; 27:20; 29:38; 30:8; etc.).

7. David delivered. The psalm here recorded corresponds almost verbatim with the following passages of our present book of Psalms:

vs. 8-22= Ps. 105:1-15

vs. 23-33= Ps. 96

v. 34= Ps. 107:1

vs. 35, 36= Ps. 106:47, 48

8. Give thanks. The psalm is a hymn of praise and adoration to God.

10. Rejoice. Religion was an experience of delight and beauty to David. In his knowledge of God's goodness he found earth's greatest joy.

11. Seek his face. To seek the Lord is to be the constant, continual activity of life, bringing the seeker ever nearer to the perfection of heaven.

12. Remember. A constant remembrance of the Lord's blessings brings to the child of God an abiding sense of joy and delight. When man forgets God's manifold goodness he loses the real zest and joy of living, and his spiritual experience begins to decline.

15. His covenant. As long as human beings exist they are to be mindful of God's eternal presence and His never-ceasing blessings promised in the covenant He made with them.

16. Which he made. Compare Gen. 12:1–3; 15:5, 6, 18; 17:1–8; 22:16–18. The covenant God made with Abraham was originally made with Adam (see PP 370). It is the covenant God makes with every believer in His Son Jesus Christ, though after its ratification by the blood of Christ it is termed the "new covenant" (Heb. 8:8–13).

18. Unto thee. The land of Canaan, which God promised to His ancient people, was a pledge of the future inheritance of all the earth by the saved of all nations.

21. Suffered no man. This is a poetic generalization expressing the idea that God considers His people the object of His supreme regard. In the care exercised toward Israel He manifested His infinite love and never-failing solicitude. When man turns from God he turns away God's protecting arm, and evils that might otherwise have been averted now befall him. However, not all the evils that afflict the human family arise from this source. Because of the involvements of the great controversy between good and evil Satan is permitted to persecute the righteous so that an experience of suffering is not necessarily an evidence that the Lord has forsaken the sufferer (see Job 1 and 2; John 9:2, 3).

He reproveth kings. See Gen. 12:17; 20:3; Ex. 3:20; 12:29–33.

23. All the earth. All the world receives blessings from God and is honor bound to return glory to God. As men sing praises to God they bring joy to themselves and peace and good will to the peoples of the earth. Man does the greatest injustice to himself and to the world in which he lives when he fails to raise his voice in joyous praise to God for the manifold blessings of heaven.

24. Among the heathen. When men go forth among the nations, telling the touching story of God's wonderful love, hearts will be moved and many will be won to the cause of the Lord. The world is waiting, not so much to hear the theory of truth as to see a living demonstration of the power of truth. When men really love God and go forth to the world declaring His praises among the heathen and sharing with them the story of His matchless mercy and grace, the dark corners of earth will come to resound with songs of rejoicing and glory to God.

25. Great is the Lord. No being on earth has begun to appreciate the greatness and goodness of God. The more we allow ourselves to think of the glories of the Lord, the less inclined we will be to seek our own selfish interests or to find fault with our fellow men.

26. Gods of the people. False gods are the product of man. The true God is man's Creator, the Sustainer of the world in which man lives.

27. Gladness. Every man who knows the Lord has much to be happy about. To the true child of God, religion is an experience of joy and gladness. Heaven will be a happy place, because open communion with God will result in the realization of the highest joys.

29. Bring an offering. No man who really appreciates the wonderful goodness of God will desire to come before Him with empty hands. What a man offers to God,

evaluated by his abilities, is an index to the degree of his appreciation of the blessings of Heaven. Since man has so freely received, he should regard it as a happy privilege to freely give (see Matt. 10:8; 2 Cor. 9:7).

Beauty. Heb. *hadarah*, “adornment,” “glory.” True worship is a matter of beauty as well as holiness. Clad in their holy vestments, the ancient priests engaged in a service of worship that was both beautiful and impressive. But beauty of form and symbol is not an adequate demonstration of the “beauty of holiness.” The term may be regarded as including a spirit of quiet reverence, inward devotion and outward piety, devout earnestness and joyous gratitude. Neither heaven nor earth can know any greater beauty than the beauty of true holiness.

30. Fear before him. That is, stand before Him in a spirit of holy reverence. Man need not come into the presence of God with a spirit of abject terror and cringing fear. God is a friend to man and not an enemy. He is the sinner’s best friend. Jesus entered this world to come close to sinners and to save them from their sins (see Luke 19:10). Little children could come to Him without a trace of fear. But God is holy. He is the Lord of all heaven and earth, and thus man is ever to manifest toward Him that attitude of respect and reverence that befits His holy name. Such fear is not incompatible with love, yet it is wholly incompatible with the easy familiarity with which some people speak to and of their Maker and Redeemer.

31. The Lord reigneth. The most comforting message that can come to distraught mankind is that the Lord reigns over heaven and earth. If it were not so, there would be every reason for unrest and fear. “Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth” (PK 536).

32. Fields rejoice. So wonderful is the thought of God’s boundless goodness and love that even inanimate nature by figure is called upon to rejoice in the presence of its Creator and Lord. To the man whose heart is in tune with the heart of God, nature speaks a cheering message of the glory of God, a message that brings gladness to the soul of man. In God’s earth, man and nature may rejoice together in the blessings that come from the bountiful hand of the Lord.

33. Judge the earth. The coming of the Lord as judge will be a matter of joy, for it will mark the end of earth’s reign of sin and terror, the removal of the curse from the earth, and the restoration of the earth to its former Edenic beauty and bliss. To those who have made their peace with God, the coming of heaven’s righteous Judge will mark the joyous consummation of all their hopes, the time toward which every patriarch and saint has looked for the realization of his fondest dreams. The world today stands in desperate need of the coming of the righteous Judge. Every injustice and oppression, every cruelty and every wrong, every aching heart and sin-sick soul, calls for the coming of God to judge the earth and to restore justice, honor, peace, and hope to the children of men. Compare Rev. 6:10.

34. His mercy endureth. As God is eternal, so also are His mercy, love, and long-suffering.

36. Amen. In this united cry of the people at the close of David’s psalm, we have at least an outward assent of all that had been said. The hearts of king and people vocally united in praise and thanksgiving to Heaven. In their fervent “Amen” the people reiterated their acceptance of the provisions of God’s eternal covenant. Once more they bore record to a desire to be the people of God.

37. Continually. The ministry of the priests in the sanctuary was a daily, continual service that was to go on without break or interruption—a type of the continual ministry of Jesus in heaven in behalf of His people.

38. Their brethren. The LXX, the Syriac, and the Vulgate read, “his brethren.”

39. At Gibeon. The narrative now turns from the tent in Jerusalem with the ark of the covenant, to the Mosaic tabernacle at Gibeon. The altar of burnt offering (ch. 21:29), together with everything pertaining to the tabernacle except the ark, was kept at Gibeon. The removal of the ark to its new abode in Jerusalem marked the first step toward the establishment of a new national sanctuary. For the time being the priesthood of Zadok at Israel’s ancient sanctuary continued at Gibeon. See on 1 Kings 3:4; 2 Chron. 1:3–6.

41. To give thanks. A distinctive part of the liturgical formula (see 1 Chron. 16:34; 136:1–3, 26).

ELLEN G. WHITE COMMENTS

1–3PP 708

10 ML 157

22 3T 94; 4T 229

35 PK 202

36 5T 318

CHAPTER 17

1 *Nathan first approving the purpose of David, to build God an house, 3 after by the word of God forbiddeth him. 11 He promiseth him blessings and benefits in his seed. 16 David’s prayer and thanksgiving.*

1. Said to Nathan. This chapter is almost an exact duplicate of 2 Sam. 7. See also the comments on that chapter.

Sitting in the palace he had built for himself, David began to realize how inappropriate it was that the services of God should be conducted in a tent. It was his plan that Jerusalem should be the center of worship for the entire nation. Moses had given instruction that there should be one central place of worship (Deut. 12:13, 14). This instruction David now planned to put into effect by building a beautiful temple that would provide due honor to the great God of heaven.

Under curtains. That is, in a tent.

2. Do all. Nathan was a prophet, but he was here evidently expressing his own opinion. The counsel he gave to David was in accord with his own judgment; he did not present it as based upon a revelation from God. See further on 2 Sam. 7:3.

4. Thou shalt not build. This instruction differed from the counsel Nathan had previously given, but his earlier remark was not the revealed purpose of Heaven. The record in Samuel presents the message in the form of a question, “Shalt thou build me an house for me to dwell in?” (2 Sam. 7:5), with the question implying a negation.

5. Since the day. On the basis of Solomon’s fourth year being the 480th year from the Exodus (see on 1 Kings 6:1), it was now nearly 450 years since Israel had left Egypt. The implication of the statement is that inasmuch as during that time the sanctuary had been repeatedly moved from place to place, for a time longer it might continue to be used as the center of worship until arrangements could be made that would be more in line with the purposes of God.

From tent to tent. Compare 2 Sam. 7:6. This reading must not be taken to imply that the ark was housed in various tents but rather that the tabernacle itself, in which the ark was kept, had been moved from place to place.

6. Judges. The record in Samuel reads “tribes” (see on 2 Sam. 7:7). There is no material difference, since the hypothetical command would have been given to the tribes through the judges. The thought is simply that God had not in the past revealed His will in regard to this matter to anyone, anywhere in Israel.

7. Sheepcote. Heb. *naweh*, “an abode.” The abode may be either of shepherds, or flocks, or poetically *naweh* may describe any habitation. David’s humble abode or the abode of David’s flocks is here referred to.

8. Made thee a name. See on 2 Sam. 7:9.

9. Ordain a place. Up to this time Israel had experienced many difficulties in their settlement in Palestine, and not all had yet settled down to established abodes in permanent centers. Tribal boundaries continued to fluctuate, and the inroads of enemies made their extent uncertain. Some of the cities originally assigned to Israel were held by Canaanites in Solomon’s day (see on 1 Kings 9:16).

Moved no more. This promise was conditional (see on v. 12).

10. I will subdue. This personal promise to David involved also his house and all who would throw in their lot on the side of the Lord. It implied that ultimate defeat would be the inevitable fate of the enemies of righteousness. This promise, like the one in v. 9, was conditional upon continued cooperation with the divine plan.

An house. Although the northern kingdom had many dynasties, in Judah the royal line of David continued throughout the history of the kingdom.

12. He shall build. Solomon fulfilled this prediction when he erected the Temple to be the symbolic earthly dwelling place of God (see 1 Kings 8:20, 44; 9:1, 3).

For ever. This promise was conditional on obedience (ch. 28:6, 7). Because of human failure the promise will ultimately be fulfilled only through Christ and the church (see Luke 1:32, 33; see on 2 Sam. 7:13).

13. His father. See on 2 Sam. 7:14.

15. Vision. The message of Nathan on this occasion was a distinct revelation from God, given him in vision (see v. 3).

16. Sat before the Lord. Earlier David had been in his own house (v. 1), where Nathan delivered to him the message from God that he had received in a vision. Verses 16–27 record the prayer of David on this occasion. This prayer is also found in Samuel (see on 2 Sam. 7:18–29).

Who am I, O Lord? Although king, David continued to be meek and humble of heart. He considered himself unworthy of the great honor God had bestowed upon him.

17. A great while. David seemed impressed most by the promise that his throne was to be established forever.

18. Speak more. What could David say more to glorify God, in view of the unparalleled honor God had shown to His servant? David was overwhelmed by the high honor God had shown to him, and words failed him to express the feelings of gratefulness that welled up within his heart.

19. For thy servant’s sake. Compare 2 Chron. 6:42; Ps. 132:10.

20. Beside thee. In all the universe there is only one God, and He is the Creator and Sustainer of all. Man makes his greatest mistake and displays his greatest folly when he

sets before him so-called gods who are no gods. Only by a recognition of the true God will man obtain fullness of joy and completeness of peace.

21. Redeemed out of Egypt. Satan tried to crush the people of the Lord in Egypt and to claim them as his. But God redeemed them, demonstrating His wonderful power over all the wiles of the enemy, and bringing His chosen ones out with a mighty hand, to establish them in a land He had promised them as their inheritance. The hearts of devout Israelites welled up with praise and joy when they allowed themselves to think of the wonderful mercy and power displayed by God when He brought His people out of Egypt and established them in the Promised Land.

22. Thine own people. Compare 2 Sam. 7:24. It was a thought of constant comfort and cheer to the true Israelite to know that he belonged to God's people—a people chosen, protected, and redeemed by Him. However, the same knowledge lulled many into a false security by causing them to ignore two facts: (1) that this status of "chosen people" was also conditional on obedience (Ex. 19:5, 6); and (2) that true Israel included not merely the Hebrews, but people gathered from the ends of the earth, "every one that is called by my name" (Isa. 43:1–7, 21; cf. Gen. 12:3; 18:18; 22:18; 26:4).

24. Magnified. The thought is, "Let not only thy promise stand firm, but let thy name be established and magnified forever." David was interested not only in having his own name and throne established, but in having the name of God glorified and His throne established forever. Man's interests are wrapped up with God's interests. God gave to David his throne and brought honor to him. To every nation and individual God has assigned a place in His great plan. All by their own choice are deciding their destiny.

25. Hast told. If God had not Himself promised to establish David's name and throne forever, David's prayer would have been bold, presumptuous, and arrogant. The king's prayer was an expression, not of his own will, but of God's. Thus he was only praying that God's will be done.

26. Thou art God. The record of this prayer in Samuel adds, "and thy words be true" (2 Sam. 7:28). David had every assurance that God's words were sure. He prayed that God might establish His word, not because he feared that God would go back on His promise, but from a sense of deep humility and unworthiness, and because his whole heart's desire was wrapped up with God's desire. At the same time he was fully aware of the possibility of human failure. But as God wished it, so he desired it to be and so he prayed that it might be.

ELLEN G. WHITE COMMENTS

1–17PP 711, 712

1–4PP 711

9–14, 16, 17 PP 712

CHAPTER 18

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*

1. After this. Verses 1–13 deal with the conquests of David. See also on 2 Sam. 8:1–14 The words "after this" do not necessarily indicate that the events about to be narrated all followed in chronological sequence after the events previously given. The order in which events are found recorded in the Bible is not always exactly that in which they took place. Both 2 Sam. 8 and 1 Chron. 18 seem to incorporate a discussion of the

various conquests of David, beginning with Philistia and Moab, but also enumerate the spoils and tribute won from several Syrian states that were subjugated in the war that began at the death of Nahash of Ammon (see 1 Chron. 19).

Gath. The record in Samuel has, “Metheg-ammah,” which some interpret as meaning, “bridle of the mother city” (see on 2 Sam. 8:1). According to this interpretation David took control of the mother city, the metropolis, of the Philistines, which, according to the record in Chronicles, was Gath.

2. Smote Moab. Compare 2 Sam. 8:2.

3. Hadarezer. See on 2 Sam. 8:3 for the correct spelling and derivation of the name.

Zobah unto Hamath. Rather, Zobah toward Hamath. Zobah was an Aramaean kingdom west of the Euphrates, north of Damascus, and south of Hamath. It flourished in the days of Saul, David, and Solomon (see 1 Sam. 14:47; 2 Sam. 8:3; 2 Chron. 8:3).

To stablsh his dominion. “To recover his border” (see on 2 Sam. 8:3).

Euphrates. The statement here is evidence that David exercised a measure of “dominion” as far as the Euphrates. This is further substantiated by the fact that among the defeated Syrian allies were Aramaeans from east of the Euphrates (see on ch. 19:16, 19).

4. Seven thousand horsemen. The parallel passage reads “seven hundred horsemen” (2 Sam. 8:4). The LXX reads 7,000 in both instances (see pp. 122, 123).

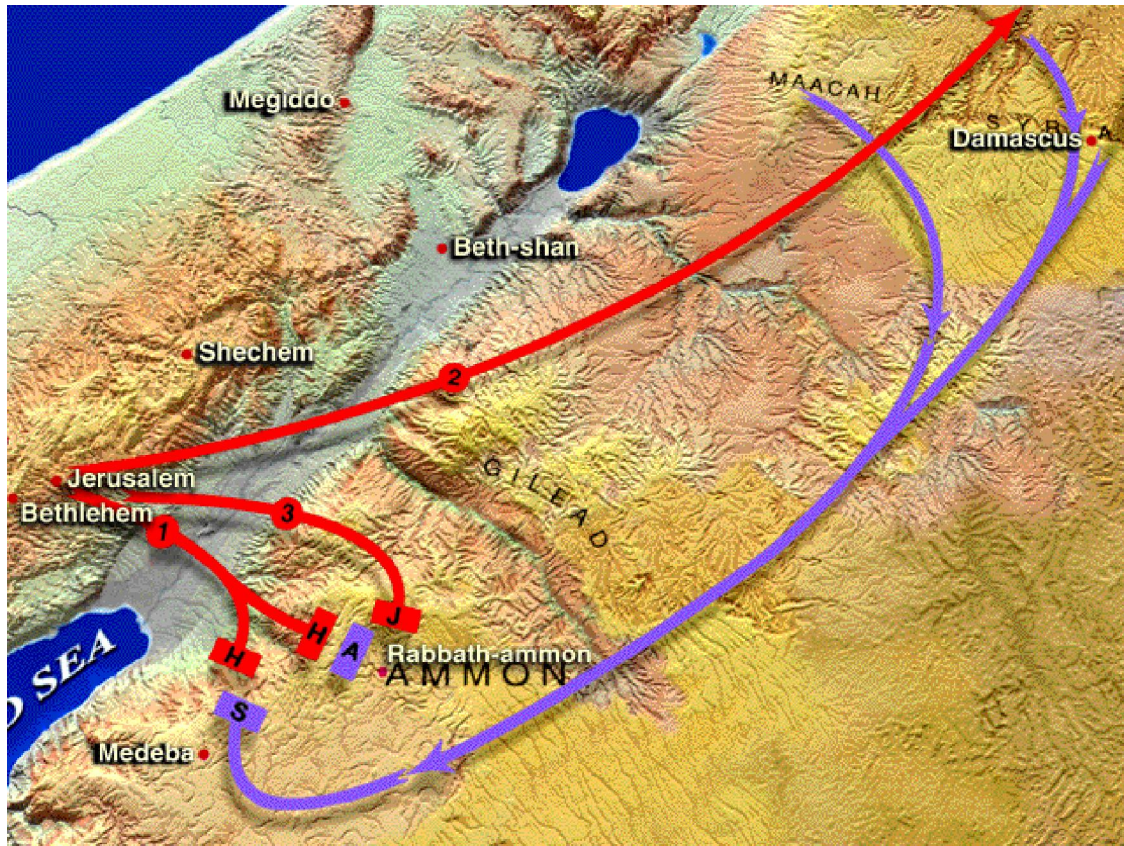
Houghed. That is, hamstrung. The practice was to cut the sinews of the hind legs so as to disable the horses (see Joshua 11:6–9).

6. Garrisons. The word for “garrisons” is not present in the Hebrew text of Chronicles but is found in 2 Sam. 8:6, as well as in the LXX, Syriac, and Targums of the Chronicles text.

David’s Wars With Ammon and Syria

4

⁴Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Ch 11:8). Washington, D.C.: Review and Herald Publishing Association.



After subduing several nations, David sent Joab against the Ammonites because of insult to envoys. Ammon summoned help from several districts of Syria.

8. Brass. Properly copper or bronze (see on 1 Kings 7:47). The metal was very common in ancient times throughout Western Asia.

This chapter, like its counterpart, 2 Sam. 8, seems concerned less with describing the conquests than with recounting the spoils and tribute that David won and put aside for the future temple (see on v. 11).

The brasen sea. See 1 Kings 7:15–26, 45; 2 Chron. 4:2–5, 10, 15, 18.

10. Hadoram. Or Joram (2 Sam. 8:10).

11. David dedicated. This verse sums up the sources of the riches that David set aside for the Temple. His conquests seem to be summarized here for this purpose, and nations are mentioned whose conquest is not reported till ch. 19.

12. Edomites. In Samuel this verse reads: “David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men” (2 Sam. 8:13). The probabilities are that while David was engaged in the north against the Syrians, Edom took advantage of the situation and invaded Judah, whereupon a column was sent against Edom under Abishai, who slew 18,000 of the Edomites (see on 2 Sam. 8:12). According to both Samuel and Chronicles this incident took place in the “valley of salt.” A valley so named was located in Edom (2 Kings 14:7; 2 Chron. 25:11).

13. In Edom. “Throughout all Edom” (2 Sam. 8:14). It is thus evident that the entire country of Edom was placed under Israelite control. In view of the wild nature of much

of the terrain, permanent garrisons were needed throughout the land to keep the situation in hand.

14. David reigned. Verses 14–17 deal with David’s internal administration.

Executed judgment. David acted in the capacity of chief justice of the land (see 2 Sam. 15:2–4).

15. Zeruah. The sister of David (1 Chron. 2:16). Joab was thus a nephew of David.

16. Zadok. For Zadok, of the line of Eleazar (ch. 6:4–8), see on 2 Sam. 8:17.

Abimelech. This should be spelled Ahimelech as in 2 Sam. 8:17. An Ahimelech is mentioned both as the father of Abiathar (1 Sam. 22:20) and as the son (1 Chron. 24:6). Elsewhere Zadok and Abiathar are named as the priests (see 2 Sam. 15:29, 35). On the harmony of these statements see on 2 Sam. 8:17.

17. Cherethites and the Pelethites. These foreigners formed the royal bodyguard (see on 2 Sam. 15:18).

ELLEN G. WHITE COMMENTS

1–3, 14 PP 713

CHAPTER 19

1 *David’s messengers, sent to comfort Hanun the son of Nahash, are villanously entreated.*

6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.*

1. It came to pass. Chapter 19 is parallel to 2 Sam. 10. In Samuel a chapter dealing with David’s kindness to Mephibosheth, the grandson of Saul (2 Sam. 9), is found after the record of David’s smiting of his enemies (2 Sam. 8). The record of this kindness does not appear anywhere in Chronicles. The present chapter deals with a great coalition of nations that united against David after his kingdom had enjoyed a period of peace.

After this. This same phrase is used in ch. 18:1, and does not necessarily indicate immediate chronological sequence. It is also used in 2 Sam. 10:1, where the event it follows is David’s kindness to Mephibosheth, whereas here it follows the summary of David’s struggles against his enemies. This chapter seems to relate the origin and development of the coalition against David that involved him in wars from Edom to the Euphrates, and that ended in the victories and acquisitions mentioned in ch. 18 (see on ch. 18:11).

4. And shaved them. “One half of their beards” (2 Sam. 10:4).

6. Chariots and horsemen. It was a common practice in the ancient Orient to hire troops (2 Kings 7:6; 2 Chron. 25:6). In this instance the kings of Syria readily responded to the call of Ammon, because they were anxious to curb the rising power of Israel.

Mesopotamia. Heb. *’Aram naharayim*, literally, “Aram of the two rivers.” This was the region of Padan-aram (see on Gen. 24:10). The parallel passage has Beth-rehob (2 Sam. 10:6).

7. Thirty and two thousand chariots. The numbers here given are in agreement with those of Samuel, which lists 20,000 Syrian footmen and 12,000 men of Tob, a total of 32,000, together with 1,000 men of Maacah (see on 2 Sam. 10:6).

Medeba. A city about 6 mi. south of Heshbon and 12 mi. east of the Dead Sea.

9. The kings. Zobah, Rehob, Tob, and Maacah (see on 2 Sam. 10:6, 8).

In the field. That is, in the open country or plain of Medeba (see Joshua 13:9, 16), where there was room for chariot and cavalry maneuvers.

10. Against the Syrians. The Syrians with their chariots and cavalry would provide the most formidable threat, so Joab himself went out against them with the picked men of Israel.

12. I will help thee. The two brothers had agreed between themselves that whichever found himself worsted before the enemy would receive the help of the other.

13. Be of good courage. The word of courage is often the source of strength and the secret of victory.

Behave ourselves valiantly. “Play the men” (2 Sam. 10:12). Each before the other was setting forth his determination to do his utmost that victory might be assured. When men face the problems of life with such a spirit, success is far more likely, whatever the odds against them.

For our people. The men of Israel were fighting not only for themselves but for their people and for their God. That put infinitely greater spirit into the struggle in which they were engaged. Israel was fighting for its existence and the honor of Jehovah.

Let the Lord do. The battle in which Israel was engaged was not only man’s but God’s. It was therefore proper that the pious wish be expressed that God would manifest Himself, and that He would cause His own will to prevail. The spirit behind the prayer was, “Thy will be done” (see Matt. 26:39). God’s will was that Israel should be established in the land He had promised them.

14. They fled before him. Not all the chariots of Syria were a match for the hosts of Israel, for what Israel lacked in numbers they made up in valor, and what they lacked in chariots and horses was more than made up by the presence of God.

16. When the Syrians saw. When the proud Syrians realized that they had been defeated by the armies of Israel, they were greatly chagrined and determined to wipe out their shame by another test of arms.

Beyond the river. The Euphrates. There was a tremendous gathering of Aramaean peoples, including not only those in northern Syria west of the Euphrates, but some from east of the river. With such a formidable army the Syrians must have felt reasonably certain of victory.

Hadarezer. This was Hadadezer, the king previously mentioned in ch. 18:3 as king of Zobah, and the struggle there mentioned is probably connected with this summoning of allies from across the Euphrates.

Went before them. According to 2 Sam. 10:16 the Syrians “came to Helam.” Helam is possibly to be identified with *Alma* in the district of Hauran, east of Galilee.

17. David. Obviously because of the threat of the present danger David himself took the field and led his armies across the Jordan to meet the combined hosts of the Syrians and Ammonites.

18. Seven thousand. In 2 Sam. 10:18 the number is given as 700. It is impossible to determine which number is correct. The LXX and the Hebrew agree.

Forty thousand footmen. David gained a tremendous victory. The number of those slain in this engagement was larger than the total forces of the Syrian allies in the previous engagement.

19. Became his servants. This is probably the victory by which David extended his power to the Euphrates (ch. 18:3). The formidable alliance against him had threatened his kingdom with utter destruction. But with the help of the Lord he gained a victory that raised his kingdom to unprecedented greatness. This does not mean that the territory of

Israel proper extended to the Euphrates (see The Empire of David and Solomon), but that David's sphere of influence extended to this region.

ELLEN G. WHITE COMMENTS

1–19PP 714, 715

1–5PP 714

6, 7, 13–15PP 715

CHAPTER 20

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain in three several overthrows of the Philistines.*

1. Came to pass. Chapter 20 deals with the completion of the Ammonite campaign (vs. 1–3), and with exploits of certain Israelite heroes against Philistine giants (vs. 4–8). For the parallel account, see on 2 Sam. 11:1; 12:26, 30, 31; 21:18–22.

After the year was expired. Literally, “at the time of the return of the year.” This was the spring of the year. It was at that season that armies regularly went forth to battle. The rainy winter season was not suitable for military operations. But with spring the rains ceased and the harvests ripened, providing invading armies with food. Assyrian records show that it was a regular practice for armies to go forth on their campaigns in the month of Nisan. Nisan was the first month of the Assyrian and Babylonian year, the first month of the Hebrew religious year (see Ex. 12:2; Deut. 16:1 [called Abib]; Esther 3:7), and probably the first month of the civil year in the northern nation of Israel after the disruption. Judah began its civil year with Tishri (the 7th month), in the autumn. On the two beginnings of the year, see Vol. II, pp. 109–111, 116.

Tarried at Jerusalem. In Samuel the account continues from this point with the narrative of David's adultery with Bathsheba, the wife of Uriah the Hittite (2 Sam. 11:2–27).

Joab smote Rabbah. At the climax of the siege Joab called for David to come and effect the final capture (see on 2 Sam. 12:27–29).

2. A talent of gold. A talent is about 75 lb. avoirdupois. It is difficult to imagine anyone's wearing a crown of such weight. If it was the crown and not, as some think, a precious stone, that was “worn” on this occasion, some means of support must have been provided to help carry this unusual weight (see on 2 Sam. 12:30).

3. Cut them with saws. This expression varies by only one letter in the consonantal Hebrew from the reading in Samuel, which says “put them under saws”; that is, David put the Ammonites under forced labor with these implements (see on 2 Sam. 12:31).

4. Gezer. See on 1 Chron. 14:16.

Sibbechai. See on 2 Sam. 21:18, which places this battle with the Philistines at Gob, evidently an unidentified place near Gezer. Sibbechai was one of the valiant commanders of David's army (1 Chron. 11:29; 27:11).

Sippai. Or, “Saph” (2 Sam. 21:18).

5. War again. According to 2 Sam. 21:19 the site of the new war was again Gob (see on 1 Chron. 20:4).

Jair. Or, “Jaare-oregim, a Beth-lehemite” (2 Sam. 21:19).

Goliath. The warrior over whom David as a mere youth had gained his great victory (1 Sam. 17:4). Gath was the home of men of great stature (1 Chron. 20:6, 8).

6. Whose fingers. The Hebrew text here is shorter than in 2 Sam. 21:20. The clause describing the digits of the giant reads literally, “And his fingers [the Hebrew word for “fingers” is used also to designate the toes] six and six—twenty and four.”

CHAPTER 21

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad’s direction, purchaseth Ornan’s threshingfloor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

1. Satan stood up. Chapter 21 deals with David’s census of Israel and with the Lord’s displeasure and the plague that fell upon Israel in consequence. See also on 2 Sam. 24, the parallel passage.

Against Israel. The Bible reveals the purposes of God and exposes the wiles of the enemy. Satan is constantly at war against the kingdom of heaven and is doing his utmost to thwart God’s purposes and to bring confusion and distress into the ranks of God’s people. God had wonderfully blessed David and brought great prosperity to Israel. But Satan endeavored to make it appear that David’s success was due to his own prowess and the military strength of the nation, and was endeavoring to cause David more and more to rely upon human resources rather than the blessing of Heaven.

Provoked David. Satan is here represented as the one who provoked David to number Israel. In 2 Sam. 24:1, the parallel account, the observation is made, “The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.” God is frequently said to do that which He does not prevent. Filled with thoughts of pride and self-sufficiency, David was led by the evil one to take this census in Israel. God did not interpose, but permitted David’s corrupt motive to be translated into action. When the Lord allows the course of evil to take its way, it is often set forth as if this were by the active intervention of God, although it is actually the force of evil that is at work producing its baneful results (see Rom. 1:18, 24, 26, 28; PP 728, 739).

To number Israel. The census to be taken of Israel was for military purposes, a form of registration for military service. The number sought was not the whole population, but the fighting strength of the nation (v. 5). By increasing his military might David thought to increase still further the power and prestige of Israel. By doing this, however, he was causing the nations round about to think that Israel’s strength lay in its powerful army and not in God (see PP 747).

2. David said to Joab. David’s proposed census caused great unrest in the nation. The people were not in agreement with the plan to extend the military service. To keep the situation under control, David ordered the army to take charge of the census, rather than the priests or tribal leaders (see Num. 1:2–18; 26:1, 2; PP 747).

From Beer-sheba even to Dan. A phrase designating all Israel, from Beersheba at the extreme southern limit, to Dan at the extreme north.

3. Joab answered. Hardened warrior though he was, Joab saw no light in David’s attempt to number Israel, and registered his protest against the plan.

Cause of trespass. In Samuel, Joab's protestation is reported thus: "Why doth my lord the king delight in this thing?" (2 Sam. 24:3). In his remonstrance with the king, Joab was endeavoring by a series of questions to cause David to see the folly of his course and the evil it would bring.

4. The king's word prevailed. Unfortunately, those in authority are not always right, but it is their word that prevails. Joab was right and David was wrong.

Throughout all Israel. The details concerning the taking of the census are not given in Chronicles. According to 2 Sam. 24:5–8, the census takers crossed the Jordan and worked north to Gilead and Dan, then across to Sidon, and south to Beersheba, and returned to Jerusalem after 9 months and 20 days.

5. Joab gave the sum. The totals given here differ somewhat from the totals in 2 Sam. 24:9. These totals are as follows:

	<i>Chronicles</i>	<i>Samuel</i>
Israel	1,100,000	800,000
Judah	470,000	500,000
Total	1,570,000	1,300,000

It is possible that the figure in Chronicles of 1,100,000 includes the total of David's standing army, 288,000 men (ch. 27:1–15). In round numbers this would be 300,000 men, which, added to the 800,000 of Samuel, would make 1,100,000. The 500,000 of Samuel for Judah may also be a round number for the chronicler's more exact figure of 470,000 (see further on 2 Sam. 24:9). The number of warriors in Israel had increased considerably since the Exodus, when the total, excluding Levites, stood at 603,550 (Num. 1:46). See Introduction to Chronicles.

6. Counted he not. This detail is not mentioned in Samuel. According to the instruction given Moses by the Lord, the tribe of Levi was not to be included in a military census (Num. 1:47–49). Benjamin was probably omitted because that may have been the center of opposition to David's plans for a greater army; and Joab, fearful of results if a forced census were taken, may have regarded discretion as the better part of valor.

7. God was displeased. This statement is not in Samuel. Instead the following appears: "David's heart smote him after that he had numbered the people" (2 Sam. 24:10). For the cause of the displeasure see on 1 Chron. 21:1.

8. Sinned greatly. One of the admirable characteristics of David was his willingness, when convicted of wrong, to confess his guilt. Saul was not willing to pursue such a course.

Done very foolishly. Sin is never wise. It brings only evil and woe.

9. Spake unto Gad. According to 2 Sam. 24:11 the message came "when David was up in the morning." It was evidently during the night that David had suffered his severe remorse of conscience, and had confessed his sin before the Lord. The Lord heard David's prayer and sent His answer through the prophet Gad.

David's seer. The prophet Heman was also called "the king's seer" (ch. 25:5). God had previously spoken to David through Gad (1 Sam. 22:5). Gad was one of the writers who preserved an account of David's reign (1 Chron. 29:29).

10. Offer thee. This was an unusual offer that the Lord set before David. Sin invited judgment, but David was given an opportunity to choose what that judgment would be.

12. Three year's famine. See on 2 Sam. 24:13.

13. Hand of the Lord. David did not make a direct choice among the three judgments set before him. He preferred to have his case rest with God rather than with man. Since the Israelites were filled with the same spirit of pride that prompted David's military

plans, the punishment was permitted to come upon them as well as upon the king (2 Sam. 24:1; PP 748).

15. Sent an angel. See 2 Sam. 24:16.

Repented. On the manner of God's repentance, see on Gen. 6:6; Ex. 32:14.

16. Saw the angel. Compare Num. 22:31, which reports Balaam's eyes being opened to see the angel of the Lord standing in the way.

Drawn sword. The same description is given of the angel who stood in the way to intercept Balaam (Num. 22:23).

17. Is it not I? David took upon himself the responsibility for the command that the people be numbered. He frankly confessed his sin, and assumed the blame for the present calamity. God heard and forgave, and the evil was stayed.

18. Threshingfloor of Ornan. This was on Mt. Moriah. Here Abraham had erected an altar for the offering up of Isaac (Gen. 22:1–14), and here the Temple was later erected by Solomon (2 Chron. 3:1). Ornan is called Araunah in 2 Sam. 24:16.

22. Grant me the place. According to the record in Samuel, Ornan asked David why he had come to him, and he received from David the reply: "To buy the threshingfloor of thee, to build an altar unto the Lord" (2 Sam. 24:21).

23. The oxen also. Ornan was willing to make every possible sacrifice on his part that the plague might be stayed.

25. Six hundred shekels of gold. According to 2 Sam. 24:24, "David bought the threshingfloor and the oxen for fifty shekels of silver." According to Gen. 23:16, 17, Abraham paid 400 shekels of silver to Ephron for the field containing the cave of Machpelah (see on Gen. 23:15). Thus it would seem that 50 shekels was too low a price for the property of Ornan. It is possible that the 50 shekels was the price of the threshing floor and the oxen, and that these were only a portion of the total purchase (see on 2 Sam. 24:24).

26. From heaven. For other occasions in which the Lord signified His presence and approbation by answering with fire see Lev. 9:24; 1 Kings 18:24, 38; 2 Chron. 7:1. The scene of the burnt offerings later became the site of the Temple built by Solomon (2 Chron. 3:1).

27. Put up his sword. The pestilence was symbolically represented by an angel with a drawn sword (v. 16), the end of the plague by the restoring of the sword to the sheath.

29. At Gibeon. Compare ch. 16:39, 40.

30. Could not go. The pestilence that had come upon the nation because of his transgression made David extremely cautious lest he again displease the Lord.

ELLEN G. WHITE COMMENTS

1–30PP 747–749

1 PK 189

1, 3, 4, 8, 11, 12 PP 747

15–18PP 748

15 GC 19

24–26PP 748

26 PK 37

CHAPTER 22

1 *David, foreknowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in God's promises, and his duty in building the temple. 17 He chargeth the princes to assist his son.*

1. Then. That is, after the events described in the previous chapter. Chapter 22 deals with matters not found elsewhere concerning David's preparations for the building of the Temple.

This is the house. When God so signally manifested His presence and His acceptance of David's offering on the altar on Ornan's threshing floor (ch. 21:26, 28), David concluded that this was the place where the Temple was to be erected and where the people were to come to offer and worship.

2. The strangers. That is, non-Israelite residents of Palestine. They were employed in various types of forced service from which the Israelites were exempted (see 1 Kings 9:20–22; 2 Chron. 8:7–9).

3. Iron. This metal was known in very ancient times in both Mesopotamia and Egypt (see on Gen. 4:22), but it was not in common use until approximately the time of David.

Brass. Rather, "bronze." Brass is properly an alloy of copper and zinc, the use of which dates from comparatively recent times. Bronze is an alloy of copper and tin. Its use was very common in the ancient Orient. Bronze plates decorated with historical scenes were employed to cover the door of a building of Shalmaneser III, and Sennacherib speaks of the doors of his palace at Nineveh being overlaid with shining bronze.

4. Cedar trees. The cedar was plentiful in the Lebanon Mts. and was famous throughout the Orient. For a description of the method in which the wood was brought from Lebanon to Jerusalem see 2 Chron. 2:16.

5. Young and tender. The thought is that Solomon lacked experience. The expression is again employed by David concerning Solomon in 1 Chron. 29:1, and a similar expression is later applied to Solomon's son Rehoboam (2 Chron. 13:7).

Throughout all countries. It was God's purpose that Jerusalem should be the capital and metropolis of the world (see DA 577). From that city streams of light should go out to all peoples of the globe. By divine inspiration the Lord revealed to David the plan of the Temple whose fame would go out to all the nations. Wherever men heard of the Temple they were to hear of God, and were to make their way to Jerusalem to worship and glorify the Lord. The Temple was to be a structure of such glory as fitly to represent the Lord of glory.

6. Charged him to build. The Temple is usually called Solomon's Temple. But basically the idea of building the Temple was his father's. It was David who, by inspiration, received the pattern of the building. It was he who initiated the task, began the work of gathering supplies, and passed on to Solomon the charge to build the house. What Solomon later did was simply to carry out the directions that had been passed on to him by his father.

7. It was in my mind. When David was old and ready to die, he delivered this address to his son (see PP 750, 751). With intense earnestness and solemnity he unfolded to Solomon the plan that was so dear to his heart (see 2 Sam. 7:1–5).

8. Came to me. Nathan conveyed the Lord's word to David that he was not to build the Temple (2 Sam. 7:4–17).

Shed blood abundantly. Nathan's message to David, as recorded in 2 Sam. 7:4–17, does not give this reason. However, Nathan made it plain that David's task was that of a

soldier and that the Lord would be with David in the carrying out of that task (see 2 Sam. 7:9–11), thus implying that it was for this reason that he should not build the Temple.

9. *A son shall be born.* Solomon was already married and was a father before the death of David. This is clear from the fact that Solomon reigned 40 years (1 Kings 11:42), and his son Rehoboam was 41 years of age when he began to reign (1 Kings 14:21). Thus Solomon must have been born some considerable time before David's death, and, if this message came to David before the birth of Solomon, it must have come when David was not much more than halfway through his reign of 40 years.

His name. The name "Solomon" probably means "peaceable." Hebrew parents attached great significance to the names of their children. Often these names stood for traits of character that the parent desired to see developed in the child (see PK 481). Solomon also had another name, Jedidiah (2 Sam. 12:25), "beloved of Jehovah," but it was by the name Solomon that he was commonly known.

10. *He shall build.* The fact that God had informed David that his son Solomon should build the Temple, made a great impression upon Solomon, as is seen by his own references to the incident in later years (1 Kings 5:5; 2 Chron. 6:8–10).

12. *Give thee wisdom.* It was David's fervent wish and prayer that Solomon might have wisdom. This desire on the part of his father was probably one of the contributing factors influencing Solomon to choose wisdom when, in his dream, he was given the opportunity to choose whatever he wished for himself (1 Kings 3:9–12).

13. *Then shalt thou prosper.* Happiness, prosperity, and peace come from an observance of the laws of the Lord.

Good courage. Compare Deut. 31:6; Joshua 1:6, 7; Isa. 43:1–5; Jer. 1:8; John 14:27.

14. *An hundred thousand.* The amounts here given seem extraordinarily large. The weight of a talent varied, but was probably about 75 lb. avoirdupois. That would make about 3,770 tons of gold and 37,700 tons of silver. It is possible that such terms as "a hundred thousand" or "a thousand thousand" were employed to convey the idea of numbers that were very large but were not necessarily intended to be taken literally (see v. 16; see pp. 122, 123).

16. *No number.* This statement is an indication that the numbers in v. 14 are probably not to be regarded as absolute.

Be doing. This is good counsel when there is a task to be done. David had placed the burden of his heart upon Solomon, and now it remained for Solomon to be up and about the task that was his.

17. *To help.* Great as Solomon was, he was not great enough to undertake the task of building the Temple alone. If the house of God was to be built, it would require the cooperation of the princes of Israel. For this reason David invited the cooperation of the leading men throughout the land, that all might work together toward the attainment of their common end.

18. *With you.* The land had been conquered, and the enemies that had risen up against Israel had been subdued. God's promises to His people had been fulfilled. The Lord's presence was with them and would continue to remain with them as long as they remained faithful to Him. So why should they not join heartily in the building of the Temple as if this enterprise were their very own?

19. *Seek the Lord.* Compare similar counsel by other prophets (Amos 5:4, 6, 8; Zeph. 2:3). Solomon was admonished to set his heart upon one objective. As king, he would

find many allurements that would tend to lead him astray. There was only one path of safety, and that was to seek the Lord with all his heart. Such searching is rewarded: “Ye shall seek me, and find me, when ye shall search for me with all your heart” (Jer. 29:13).

Arise therefore, and build. Similar words of encouragement need to be spoken to weak, perplexed, struggling congregations without a suitable house of worship. Sanctuaries of the Lord need to be built, and the only way that they will be built is for men to arise and build them. By passing on his admonition to his son, David was imparting some of his own zeal and spirit to Solomon. In many a community there could be a fitting monument to the cause of the Lord if only men would arise and build.

ELLEN G. WHITE COMMENTS

1–5PP 750

8–10PP 712

CHAPTER 23

1 *David in his old age maketh Solomon king.* 2 *The number and distribution of the Levites.* 7 *The families of the Gershonites.* 12 *The sons of Kohath.* 21 *The sons of Merari.* 24 *The office of the Levites.*

1. His son king. Before David died, he directed that Solomon be crowned as king (see 1 Kings 1:33–39). The record here does not go into the interesting details that prompted David to place Solomon on the throne (see 1 Kings 1).

2. Gathered together. This probably was done shortly before David’s death, in connection with the arrangements being put through for the transference of the kingdom from David to Solomon “in the fortieth year of the reign of David” (see ch. 26:31).

The Levites. Chapters 23–26 discuss the organization of the priests and Levites. The present chapter presents a summary of the number and duties of the Levites.

3. Were numbered. The Levites were not numbered at the time of David’s census of men of military age (ch. 21:6). But for the purpose of making arrangements for the conduct of all phases of the work of the realm a census of the Levites would be necessary.

Thirty years. Levites from the ages of 30 to 50 were to be employed in the “service of the ministry, and the service of the burden in the tabernacle of the congregation” (Num. 4:47). According to Num. 8:23–25 the Lord specifically prescribed that those who should “go in to wait upon the service of the tabernacle” should be from 25 to 50 years of age. Perhaps this latter group included those engaged in the manual services connected with the sanctuary. The former group probably consisted of those who engaged in the more sacred priestly services.

4. Officers and judges. The employment of Levites for such positions is mentioned also in 1 Chron. 26:29 and in 2 Chron. 19:8–10.

5. Porters. That is, doorkeepers. They did not all serve at one time, but took their turns.

Which I made. Not only did David sing and play upon musical instruments, but he seems also to have been an inventor of such instruments. Later in the history of Israel mention is made of those who invented “to themselves instruments of musick, like David” (Amos 6:5). After the Exile such instruments invented by David were apparently still in use (Neh. 12:36).

6. Courses. Verses 6–23 list the divisions of the Levites.

Gershon. Compare ch. 6:1.

7. Laadan. The name again appears in ch. 26:21, but elsewhere it is given as Libni (Ex. 6:17; Num. 3:18; 1 Chron. 6:17).

8. Sons of Laadan. There were two groups of the sons of Laadan, one group of three sons mentioned in this verse, and another group of three sons in v. 9 who are called “sons of Shimei.” The Shimei of v. 9 is believed to be a different Shimei from the one in v. 7, for the sons listed in v. 10 seem to be the latter’s.

10. Sons of Shimei. Probably the Shimei of v. 7, who was the brother of Laadan (see on v. 8).

Zina. Or, “Zizah” (v. 11).

11. Jeush and Beriah. Since these had few descendants, they were listed as one clan. Thus there were altogether 9 clans of Gershon, 6 of Laadan, and 3 of Shimei.

12. Sons of Kohath. These are listed in vs. 12–20.

13. Aaron was separated. The sons of Aaron, the priests in Israel, are not included in the present list, but are enumerated separately in ch. 24:1–19.

Most holy things. The sons of Aaron were engaged in the most sacred work of the sanctuary, namely, the burning of incense and other ministrations before Jehovah.

14. The man of God. This honorable appellation is found also in Deut. 33:1; Joshua 14:6; 2 Chron. 30:16; Ezra 3:2. The same appellation is also used concerning David (2 Chron. 8:14; Neh. 12:24, 36).

Tribe of Levi. The sons of Moses were listed as ordinary Levites and not with the priests, the sons of Aaron.

21. Mahli, and Mushi. On these sons of Merari see ch. 6:19, also Ex. 6:19 and Num. 3:33.

22. Eleazar died. His daughters married into the family of Kish, and thus his house was merged with that of Kish.

24. These were the sons. This is the subscription to the foregoing list of Levitical names.

Twenty years. According to Num. 4:3, 23, 30, 35, 43, 47, certain Levites began to serve at the age of 30, and according to Num. 8:24, 25, presumably another class of Levites began their service at the age of 25. Here, and again in 1 Chron. 23:27 and 2 Chron. 31:17, the age of 20 is mentioned. Men were enrolled for military service at the age of 20 (Num. 1:3). But in what way the Levites began their service at that age is not disclosed. Some think that some form of apprenticeship is involved. Others think that David lowered from 30 to 20 the age at which a Levite would begin his service.

25. Hath given rest. That is, rest from war (ch. 22:9). The early part of David’s reign had been characterized by war, but during his latter years, after his enemies had been subdued, he had peace, and comparative peace continued during the reign of Solomon.

26. No more carry. After the building of the Temple it would no longer be necessary to move the tabernacle or its sacred furniture.

27. Last words of David. Some suppose “the last words of David” to constitute an historical work drawn up in the latter years of David’s reign. This cannot be proved.

Twenty years. Compare v. 24 and 2 Chron. 31:17. Some think that David now changed the age limit to meet the new conditions.

28. To wait. Since the Temple furniture would no longer need to be carried about, the Levites would not be needed for that type of service, but they would henceforth minister in the permanent sanctuary, with the priests, but in subordinate positions.

29. Measure and size. They were to superintend the measuring of fine flour, wine, oil, etc., which were used in the offerings, since the exact quantities or proportions were frequently prescribed by law (Ex. 29:40; 30:23, 24; Lev. 6:20; 23:13; Num. 15:4–10).

30. To thank and praise. This no doubt refers to the special function of the 4,000 Levites set apart for this service (v. 5; cf. ch. 16:4).

32. Charge of the tabernacle. Moses had previously prescribed the functions of the priests and Levites (Num. 18:1–7). The law respecting the tabernacle was to be applied to the future Temple, which was constructed on a grander scale.

CHAPTER 24

¹ *The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.*

1. The divisions. Chapter 24 describes the organization of the priests into 24 classes (vs. 1–19), and recapitulates (vs. 20–31) the Levitical classes described in ch. 23.

Nadab. The sons of Aaron are listed in the same order in 1 Chron. 6:3 and Ex. 6:23.

2. Nadab and Abihu died. They perished because of having offered “strange fire” before the Lord (Lev. 10:1, 2; Num. 3:4).

3. David distributed them. David assigned the offices with the help of two representatives of the descendants of Eleazar and Ithamar.

Ahimelech. Though here named with Zadok he is not called “the priest,” but merely “the son of Abiathar” (v. 6). Abiathar had long been David’s priest and counselor, and was associated in the priesthood with Zadok in the reign of David (ch. 15:11). Abiathar had recently been implicated in Adonijah’s rebellion (1 Kings 1:7, 18, 19; 1 Kings 2:26, 27; see on 2 Sam. 8:17).

4. More chief men. The basis of division was according to the heads of the different families, not according to the individual members of the families.

5. One sort with another. Literally, “these with these.” The purpose was to determine the question of precedence in the order of ministration (v. 19) in which the priests were to serve (see Luke 1:5, 8, 9).

Governors. The two types of governors here mentioned denoted religious functionaries of the highest order—chief priests. The terms may be practically synonymous, or the latter may denote high priests. Both houses had provided religious leaders of the first rank. Now the assignments were determined by lot in order that no preference might be shown to either side.

6. Wrote them. The list appears in vs. 7–18. There seems to be no means by which it may be determined to which of the lines individual clans belonged, whether to Eleazar or to Ithamar.

19. The orderings of them. That is, the numerical order established for their ministerial services in the house of the Lord.

Under Aaron. That is, according to the specific order that had been fixed by Aaron. Each of the 24 classes took its turn in rotation, for the carrying out of the services in the house of the Lord.

20. Rest of the sons of Levi. Verses 20–31 give a second enumeration of the Levitical classes (see ch. 23:7–23). The object of this second listing may be to designate the heads of the families at a different time. The list begins with the Kohathites, but omits the Gershonites (see ch. 23:7–11).

21. Rehabiah. Concerning his descent see ch. 23:17.

22. Shelomoth. Or, “Shelomith” (ch. 23:18).

23. Hebron. The words “Hebron” and “first” are not found in the Hebrew of this text but have evidently been supplied by the translators from ch. 23:19.

24. Michah. Or, “Micah” (ch. 23:20). The Hebrew is the same in both instances.

25. Isshiah. Or, “Jesiah” (ch. 23:20). The Hebrew is the same in both cases.

26. Beno. Literally, “his son.” Some think that this clause should be connected with what follows in v. 27, and should read: “The sons of Jaaziah his son.” That is, the sons of Merari belonging to Jaaziah his son, were Shoham, and Zaccur, and Ibri. Others think Beno is a variant of Bani (ch. 6:46).

28. Eleazar. See ch. 23:22.

31. Over against. Heb. *le’ummah*, “correspondingly to.” The meaning is that they cast lots, like their brethren the priests. The Levitical houses enumerated drew lots on equal terms with the elder families, who had no advantage over them. Junior and senior branches of the Levites were treated alike.

CHAPTER 25

1 *The number and offices of the singers. 8 Their division by lot into four and twenty orders.*

1. Moreover. Chapter 25 lists the 24 classes of singers. These musicians formed an important group and played a significant part in the Temple services.

Captains of the host. That is, chiefs or leaders of the service—the ones mentioned in ch. 24:6.

Separated to the service. That is, they set apart for the Temple service some of the sons of Asaph, and Heman, and Jeduthun, three classes of musicians.

Prophesy with harps. Compare 1 Sam. 10:5. The musicians in the performance of their sacred duties in public worship are described as being under the inspiration of the Spirit of God and thus said to “prophesy” (see 1 Chron. 25:3).

2. Under the hands of Asaph. That is, under the directions of Asaph.

Order of the king. David was interested in music and understood the important part that it can and should play in the services of worship. He personally interested himself in the work of the singers and players, directing in the arrangements made for the solemn services of worship (see 2 Chron. 23:18).

3. Six. Only 5 names are here listed. The list in vs. 9–31 suggests that the missing name is Shimei of v. 17 (see on v. 9). The LXX includes the name Shimei, placing it 4th in the list.

Who prophesied. See on v. 1.

5. Heman the king’s seer. Among David’s seers were Gad (1 Chron. 21:9), Jeduthun (2 Chron. 35:15), and Asaph (2 Chron. 29:30).

To lift up the horn. A well-known Hebrew metaphor meaning to exalt a person or to increase his power (see 1 Sam. 2:10; Ps. 89:17; 92:10). Thus the meaning here would seem to be that the Lord had exalted Heman by giving him 14 sons and 3 daughters.

6. To Asaph. The Hebrew has no preposition before “Asaph.” The passage may be rendered, “and under the direction of the king were Asaph, Jeduthun, and Heman.”

7. Two hundred fourscore and eight. This number is 24 x 12; thus the 24 “sons” of Asaph, Jeduthun, and Heman listed in vs. 2–4 must have been leading musicians, each of whom had associated with himself 11 other musicians. The 24 leaders may have accompanied the choirs under their direction with instrumental music.

8. They cast lots. The lots were cast to determine the order in which each of the 24 groups of musicians were to take their turn in conducting the musical services.

9. For Asaph. The order in which the names are listed suggests a definite method of distribution. An ingenious hypothesis has been worked out which assumes that there were three urns, one containing the names of the sons of Asaph, a second having the names of the sons of Jeduthun, and a third, the names of the sons of Heman. In addition to these (or instead of them), there could have been an urn with the names of the three main clans, to determine the order in which these would be chosen. The first lot fell to Asaph, and from there on each alternate name was one of the sons of Asaph till these were exhausted. The second lot fell to one of the sons of Jeduthun, and from here on each alternate name, with the exception of the sixth, was a son of Jeduthun until these were exhausted. After all the sons of Asaph had been taken, the names alternated between sons of Jeduthun and sons of Heman until the sons of Jeduthun had all been taken, which was with the 14th course. From the 15th course onward all the names are sons of Heman. Though the hypothesis sets forth a method that might have yielded the given results, there is no evidence that this was the method employed.

17. Shimei. The system explained under v. 9 suggests that this is the name missing in v. 3.

CHAPTER 26

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

1. Porters. Chapter 26 deals with the 24 courses of porters or warders (vs. 1–19), the overseers of the treasures of the sanctuary (vs. 20–28), and the officials charged with “outward business over Israel,” such as officers and judges (vs. 29–32).

Asaph. This is not the Asaph of ch. 25:2, who was a Gershonite (ch. 6:39–43). The Korhites, descendants of Korah, were Kohathite Levites (Ex. 6:18, 21; Num. 16:1).

4. Obed-edom. One of the doorkeepers for the ark when it was first brought to Jerusalem (chs. 15:24; 16:38). It is possible, though unproved, that he was “Obed-edom the Gittite,” in whose house David deposited the ark for a time after the death of Uzza (ch. 13:13, 14).

5. For God blessed him. If, as some think, this Obed-edom was “the Gittite” (see on v. 4), then this clause alludes to the fact that “the Lord blessed the house of Obed-edom, and all that he had” (ch. 13:14). The names of his sons seem to reflect testimonials of his recognition of divine favor. The following meanings are suggested, though we cannot in every case be certain of the precise designation or shade of thought: Shemaiah, “Jehovah has heard”; Jehozabad, “Jehovah has bestowed”; Joah, “Jehovah is a brother”; Sacar, “wages”; Nethaneel, “God has given”; Ammiel, “God is a kinsman”; Issachar, “there is hire” or, perhaps, “a man of hire”; and Peulthai, “recompense of Jehovah.”

7. Strong men. Or, “men of ability.”

8. For strength. Or, “for ability,” or, “for efficiency.”

10. His father made him the chief. That is, made him “fratriarch” among his brethren, with the right to exercise authority over them. This was in addition to the rights that usually accompanied the birthright (see *The Biblical Archaeologist*, Vol. III, No. 1, pp. 9, 10).

13. They cast lots. Compare ch. 25:8.

Small as the great. The posts of the porters were assigned among the various families, without regard to age.

14. *The lot eastward.* This, the first gate mentioned, was the gate of honor, for the sanctuary faced the east.

15. *House of Asuppim.* Literally, “house of gatherings,” or “house of stores.” This lot of gatekeeper to the storehouse or treasury fell to Obed-edom and his sons.

16. *The gate Shallecheth.* Probably meaning “the gate of casting forth,” that is, the “refuse gate.” It has been thought to be the gate through which Temple sweepings were taken out (see Neh. 3:13).

Causeway of the going up. Probably the road going up from the Tyropoeon Valley to the western gate of the Temple.

17. *Toward Asuppim two and two.* This may mean that there were two guards on each side of the gate to the storehouse (see on v. 15).

18. *Parbar.* The meaning of this word is uncertain. Some think that it is a Persian word denoting “summerhouse,” or a building open to the light and air. It seems to denote some form of structure at the western side of the Temple. The same word in the plural, *parwarim*, occurs in 2 Kings 23:11 (translated “suburbs”), where it probably denotes a structure at the eastern entrance to the Temple. In this whole account the Temple is spoken of as being already in existence, although it had not yet been built. No doubt David made the plan for the entire Temple, and went so far as to leave directions as to where the gatekeepers should be stationed when the Temple was built. It was left to Solomon to carry out these instructions.

19. *Divisions.* The number of gatekeepers was 24 in all: 6 on the east side, 4 on the north, 8 on the south, and 6 on the west. The total number of warders on duty at any one time was doubtless much larger than this, since there were 4,000 “porters,” or doorkeepers, in all (ch. 23:5). The 24 here mentioned were evidently head warders under whom the 4,000 served.

20. *Treasures of the house.* These were probably the ordinary revenues and stores of the sanctuary, and would include such contributions as were legally prescribed and were regularly given together with special offerings (see Ex. 30:11–16; Lev. 27; Num. 18:16; 1 Chron. 29:7, 8).

Treasures of the dedicated things. These treasures included spoil taken in battle, which was dedicated to the Lord (vs. 26, 27).

23. *Of the Amramites.* This enumeration of the four great clans of Kohath (see ch. 23:12–20) constitutes a heading for the rest of the chapter, which deals with Amramites (vs. 24–28), Izharites (v. 29), and Hebronites (vs. 30–32).

24. *Shebuel.* This man was comptroller in chief of the Temple treasures.

Son of Gershom. An example of “son” meaning remote descendant (see on ch. 2:7).

25. *His brethren.* The “brethren” of Shebuel were his kindred of the family of Eliezer, son of Moses and brother of Gershom, namely, Rehabiah, Jeshaiiah, etc. The object of this verse is to show the extraction of Shelomith (v. 26). This Shelomith is not to be confused with Shelomith the Gershonite (ch. 23:9) nor with Izharite (chs. 23:18; 24:22).

26. *Had dedicated.* Compare 2 Sam. 8:11; 1 Chron. 18:11; 2 Chron. 5:1.

27. *To maintain.* David evidently made provision not only for the construction of the Temple but also for its future maintenance.

28. Samuel the seer. On the occasion when Samuel became judge he gained a great victory over the Philistines (1 Sam. 7:3–13), and it was no doubt the spoils that were taken at that time that are here referred to.

Whosoever had dedicated. These words indicate that it was a general practice to make dedications to the Lord from the spoils of war (see 2 Kings 12:18).

29. Outward business. This external work of the Levites consisted of carrying responsibilities as “officers and judges.” According to ch. 23:4, 6,000 Levites were set apart for these duties. Already in the days of Moses priests were assigned duties as judges (Deut. 17:9–12; 19:17; 21:5).

30. A thousand and seven hundred. Compare this figure with the 2,700 overseers east of the Jordan (v. 32). Why there should be more overseers for the two and one-half tribes in eastern Palestine than for the remaining tribes in western Palestine is not disclosed.

Business of the Lord. Evidently including such work as the collection of the tithes, the redemption money, and freewill offerings of the people. It might also have included such work as religious teaching (see 2 Chron. 17:7–9).

31. The Hebronites. The record closes with the Hebronites but with no mention of the Uzzielites (see v. 23).

The fortieth year. Compare ch. 29:27. The present regulations were made shortly before the death of David, after Solomon was already on the throne (ch. 23:1).

Jazer of Gilead. Originally a Merarite city (Joshua 21:39), whereas the Hebronites were Kohathites (1 Chron. 6:2).

32. Every matter. Religious matters connected with the Temple and secular things connected with the civil administration.

CHAPTER 27

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

1. The chief fathers. The heads of the tribal clans, that is, of the twelve tribes of Israel.

After giving an outline of the religious organization of the land (chs. 22–26), the record gives a brief account of the military and civil administration. This is done by presenting a catalogue of officers and civil administrators, setting forth such details as would give a brief picture of the civil administration as established by David. Verses 1–15 give a catalogue of the commanders of the 12 army corps, vs. 16–24 list the princes of the tribes, vs. 25–31 list the names of the 12 overseers of the royal estates, and vs. 32–34 list the names of the king's privy counselors.

Captains of thousands. Compare ch. 13:1.

That served the king. The king was, of course, commander in chief of the armies. Only with that prerogative could he function, truly, as head of the realm.

Month by month. Each month a division of 24,000 men stood at arms as a sort of national guard, ready for instant action. This constant rotation of troops made possible the drilling of a large number of men so that an adequate army of trained men would be available at any time, should an emergency arise. Since the term of service was only a month, there was no great hardship on anyone.

2. Jashobeam. According to 2 Sam. 23:8 (see 1 Chron. 11:11), Jashobeam was evidently the one “that sat in the seat, chief among the captains,” of all David's mighty

men. The honor of commanding the first corps to serve during the year was accorded to him.

3. Children of Perez. Perez or Pharez, was of the tribe of Judah (ch. 2:4), and of the branch from which David himself sprang (ch. 2:4–15).

The chief. This was Jashobeam (v. 2). Jashobeam, however, was not David's leading general. That post belonged to Joab, a son of David's sister Zeruiah (chs. 2:16; 11:6; 20:1).

4. Dodai an Ahohite. Perhaps "Eleazar the son of Dodo, the Ahohite" (ch. 11:12), is meant.

5. Benaiah. Compare ch. 11:22.

Jehoiada. Compare ch. 12:27.

6. Among the thirty. Compare ch. 11:25.

7. Asahel. Asahel was slain by Abner before David began his reign over the united kingdom (2 Sam. 2:18–23), and he therefore could not have been alive late in the reign of David to fill the position here assigned him. Actually Zebadiah, the son of Asahel, commanded the fourth army corps, and Asahel (see 1 Chron. 11:26) may be mentioned by way of honor to his memory. It is also possible that these army corps had been built around smaller nuclei of units dating from David's earlier days, and that Zebadiah had taken over his father's old command.

8. Shamhuth the Izrahite. Compare 1 Chron. 11:27; 2 Sam. 23:25.

9. The sixth. For the names given in vs. 9–15, compare ch. 11:28–31.

15. Heldai. Or, "Heled" (ch. 11:30).

16. Over the tribes. Verses 16–24 list the princes of the 12 tribes. This listing may have to do with the taking of the national census (vs. 23, 24). When the census was taken in the wilderness, the Lord commanded that a representative of each tribe was to work with Aaron in the taking of the census, every one to be a "head of the house of his fathers" (Num. 1:4). David also employed princes from the tribes. However, the number of princes here is 13. Although Gad and Asher are not listed here, there were two princes for the separate half tribes of Manasseh, one for Levi, together with Zadok for the house of Aaron (v. 17).

The tribes are here listed in an order not in accord with any previous listing (see 1 Chron. 2:1, 2; Gen. 35:23–26; 46:8–27; 49:3–27; first are named the six tribes descended from sons of Leah, in order of age (Gen. 29:31–35; 30:17–20; 35:23); then six tribes (counting Manasseh as two half tribes) descended from Rachel (Gen. 30:22–24; 35:16–18; cf. 46:20 and 48:5), including two sons of her maid Bilhah (see Gen. 30:6–8), who were legally reckoned as hers. This makes up twelve tribes, aside from the representative of the Aaronites. The reason for omitting Gad and Asher is not given.

Ruler. Each tribe had its own chief officer.

18. Elihu. This should probably be Eliab, the eldest son of Jesse (see 1 Sam. 16:6; 17:13, 28; 1 Chron. 2:13), unless he was "brother" in the sense of "relative" (see on ch. 2:7).

21. Jaasiel. This was probably a son of Saul's famous general, who was a Benjamite.

22. Of Dan. Neither Dan nor Zebulun appears in the tribal registers of chs. 4–7, but both tribes occur in the present list.

23. Took not the number. The remark here implies that David's numbering of the people was connected with the military arrangements set forth earlier in the chapter. David desired to know how many men he could count on in the building up of his army.

24. He finished not. See ch. 21:6.

There fell wrath. See ch. 21:7–15.

Neither was the number. The number was not inserted in the official state archives of David's reign. This does not mean that it was not preserved elsewhere. The figures are found in 1 Chron. 21:5.

25. The king's treasures. These were probably treasures of gold, silver, bronze, and precious stones in the royal treasury at Jerusalem. Verses 25–31 comprise an important section dealing with the question of the royal revenue and the means by which it was acquired. David's wealth consisted of treasure laid up in storehouses in cities and in rural areas. Its sources were fields, vineyards, olive orchards, sycamore plantations, flocks, herds, camels, and asses. David had become wealthy, and it was necessary that expert help be provided to take care of his financial interests.

Castles. Or, towers (see 2 Chron. 26:10).

26. For tillage. The arable domains of David probably brought in a considerable and constant flow of revenue.

27. Vineyards. The soil of Palestine was favorable to grape raising. The grape flourished throughout the land, on the hills of Judah and Samaria, the plains of Jericho and Esdraelon, and the highlands across the Jordan.

28. Olive trees. The olive tree was cultivated in Palestine in olive yards. The olive was highly valued not only as the whole fruit but also for its oil. The oil was used in cooking and seasoning, also burned in lamps, and used as an ointment.

Sycamore trees. These were the sycamore figs. They were abundant in the lowlands of Judah and were also found in the Jordan valley.

29. Sharon. A fertile plain along the Mediterranean coast, south of Mt. Carmel.

30. Obil the Ishmaelite. Ishmaelites from the Arabian Desert were well acquainted with camels, and one of this group would have been a fitting person to look after David's camels. The camels were probably kept in the uplands east of the Jordan.

31. Flocks. Heb. *so'n*, flocks of sheep and goats. The country of Palestine was particularly suited for grazing purposes.

32. Counsellor. The list of officials in vs. 32–34 probably constituted David's privy council. For other lists of David's chief officers see 1 Chron. 18:15–17, also 2 Sam. 8:16–18; 20:23–26.

With the king's sons. Hachmoni was probably a tutor of the king's sons.

33. Ahithophel. The counselor of David who went over to Absalom, and who committed suicide when he found that his advice was not accepted by Absalom (2 Sam. 15:31; 17:23).

Hushai the Archite. The faithful counselor of David who thwarted the counsel of Ahithophel (see 2 Sam. 17:7–14).

34. After Ahithophel. After the defection of Ahithophel he was succeeded by Jehoiada and Abiathar.

Jehoiada. This was probably the Jehoiada who is designated as a "priest" (v. 5). Jehoiada's son, Benaiah, had the same name as his grandfather.

Abiathar. Abiathar was one of the high priests (see 1 Chron. 18:16; 2 Sam. 20:25).

CHAPTER 28

- 1 *David in a solemn assembly having declared God's favour to him, and promise to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.*

1. David assembled. This was a general assembly of the princes called by David to set before the leaders of the nation the project of building the Temple and to install Solomon publicly as king. Solomon had been anointed hurriedly and privately to forestall Adonijah's usurpation (see 1 Kings 1:38, 39), but this was now to be the formal coronation.

Princes of Israel. The princes and national leaders designated in the following clauses.

Princes of the tribes. See ch. 27:16–22.

Captains of the companies. Commanders of the 12 divisions of the army (see ch. 27:2–15).

Captains over the thousands. At the time of the Exodus from Egypt the Lord instructed Moses to set over the people “rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens” Ex. 18:21.

Stewards. See ch. 27:25–31.

His sons. The royal princes were probably included in the list of leading men of the realm to be consulted in matters of importance. They are later mentioned (ch. 29:24) as pledging allegiance to Solomon.

The officers. Heb. *sarisim*, literally, “eunuchs.” Some think that *saris* at times has a generalized sense, denoting a courtier or palace official, although this cannot be proved (see on Gen. 37:36).

2. Upon his feet. Because of David's age and physical weakness it had probably not been expected that he would be able to address the assemblage in person.

My brethren, and my people. By these words David desired his people to understand that he recognized all Israel as near of kin to himself—that the whole nation was one large family of which David was considered the head (see 1 Sam. 30:23; 2 Sam. 19:12).

In mine heart. Compare ch. 22:7. David's one great ambition had been to build the Temple as a permanent home for the ark of the Lord.

Footstool. The idea of worshiping at God's footstool is expressed in Ps. 99:5; 132:7.

Had made ready. This verse seems to imply that David had begun preliminary preparations before the prohibition was announced.

3. But God said. The emphasis is on the word “God,” in contrast with the “I” in v. 2: “As for me, I had in mine heart to build.” To build a house for the Lord was a worthy purpose, but God had reasons why it would be better for someone other than David to build the Temple.

Man of war. It was hardly appropriate that a man of war should build the world's great temple of peace. The wars of David were perhaps necessary and justifiable wars, but they were wars nevertheless, and they resulted in the shedding of much blood. It seemed inappropriate that such a ruler should build the Temple (see ch. 22:8).

4. Chose me. See 1 Sam. 16:1.

For ever. See on 2 Sam. 7:12, 13, 16. Through Christ, the Seed of David, the throne of David will be established forever (see Luke 1:32, 33; John 12:34). What literal Israel forfeited, first through national apostasy, and further through rejecting Jesus, will be

fulfilled in the kingdom of spiritual Israel (on the conditional aspect of these promises, see on v. 7).

Chosen Judah. Compare Gen. 49:8–10; 1 Chron. 5:2; Ps. 60:7; 78:67, 68.

5. Many sons. See ch. 3:1–9, where 19 sons are named, besides “the sons of the concubines, and Tamar their sister.”

Hath chosen Solomon. God had certified through Nathan that David’s successor on the throne was to be a younger son (2 Sam. 7:12), and it had evidently been revealed that this was to be Solomon (1 Chron. 22:8–10).

Kingdom of the Lord. The kingdom of Israel was primarily God’s kingdom, a theocracy. David was merely reigning as the representative of God.

7. If he be constant. The promise to David that his throne was to be established forever was conditional, the condition being obedience. God repeated the same conditions to Solomon (1 Kings 9:4, 5). Compare also 1 Kings 3:14, where God promised to Solomon a lengthening of his days if he kept God’s commandments. God also revealed to David that only on the condition that his descendants kept the divine covenant would they always sit upon his throne (see 1 Kings 2:3, 4; cf. Ps. 132:11, 12).

8. All the commandments. David well understood the supreme importance of obedience if Israel were to prosper. In this final address he therefore urged his people to be faithful. By his own bitter experience he had learned that the pathway of transgression is hard. He knew by experience what it meant to be condemned before God and to reap the fruits of transgression. Therefore with all the earnestness of his soul he urged the people to be true to God. Moses likewise, shortly before his death, set before Israel the blessings of obedience and the terrible fruits of transgression (Deut. 28; cf. Isa. 1:19, 20; Jer. 7:3–12).

This good land. God had promised His people a “good land,” “flowing with milk and honey” (Ex. 3:8). David recognized that it was indeed a good land which the Lord had given to His people.

9. Thou, Solomon. Before all the congregation David now addressed himself to Solomon, earnestly admonishing him to be faithful. David knew that the prosperity of his son’s reign was dependent upon whether he would be true to God. If faithful, Solomon would prosper; if unfaithful, he would reap the consequences of transgression and the nation would suffer with him.

Know thou. Nothing in the world is of greater importance than a knowledge of God. To know God brings peace and happiness in this world, and the blessings of life eternal. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

Perfect heart. Or, “whole heart.” David enjoined upon his son an undivided allegiance, admonishing him to give himself completely to the service of God, and to do so willingly and cheerfully (see 1 Chron. 29:19; cf. 1 Kings 8:61).

With a willing mind. True service of God is heart service. No man can be a child of God who does not willingly serve Him. There is no such thing as forced Christianity. “If ye be willing and obedient, ye shall eat the good of the land” (Isa. 1:19). This does not imply that performance of duty is always in harmony with one’s inclination. In fact, obedience often does involve crucifixion of self. Paul’s wishes and desires daily conflicted with duty; nevertheless he did the will of God, however unpleasant and crucifying to his nature (see LS 237).

Searcheth all hearts. The Lord looks, not upon man's outward appearance, but on his heart. It was thus that David was chosen (1 Sam. 16:7). The heart of every man is known to God (see 1 Kings 8:39; Ps. 139:1–4; Acts 1:24; Heb. 4:13).

Understandeth all. Because the Lord understands the weaknesses of the human heart He has mercy and compassion toward us, even when we have sinned against Him. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14).

Seek him. Compare Deut. 4:29; Isa. 55:6; Jer. 29:13. For the man who searches for God, the Lord is not far away. He who desires to know God will find Him, and he will also find confidence, peace, and life everlasting. Life's most rewarding quest is the search after God.

Cast thee off. It is man who causes a separation between himself and God. Only when man forsakes the Lord and His ways of righteousness will he find that God has cast him off. The Lord never forsakes those who seek after Him (Ps. 9:10).

10. *Take heed now.* Give careful consideration to this high commission, weigh it carefully and understand its supreme importance, for it is none other than God Himself who has chosen you to build this house for Him. Then be strong, and act (see 1 Chron. 22:13, 16; cf. Ps. 27:14; 31:24).

11. *The pattern.* As the Lord had given Moses a pattern of the tabernacle he was to construct in the wilderness (Ex. 25:8, 9), so He had given David a revelation of the Temple plans (1 Chron. 28:19). A plan had been drawn up in accord with the revelation that had come to David, and this was now turned over to Solomon. Inasmuch as the Temple of Solomon was to take the place of the tabernacle built by Moses, and inasmuch as both structures, together with their services, were to teach important truths regarding the plan of salvation, it was important that divine direction be carefully followed.

The porch. See on 1 Kings 6:3.

The houses. The reference here is probably to the holy and the most holy place (see 1 Kings 6:17, 27, where these apartments are called "the house" and "the inner house," and 2 Chron. 3:5, 8, where they are termed "the greater house" and "the most holy house").

Treasuries. Probably service chambers that were used as places of deposit for the Temple revenues as well as the storage of supplies used in the Temple service. Their exact location is not known, but they were probably in the side chambers on the outside of the Temple proper (see 1 Kings 6:5, 6).

Upper chambers. The exact location of these "upper chambers" is not known. They may have been above the lower rooms of the Temple proper, for the height of the most holy place was only 20 cu. (1 Kings 6:20), whereas the height of the Temple itself was 30 cu. (1 Kings 6:2). The space of about 10 cu. between the ceiling of the holy of holies and the Temple roof was possibly occupied by these "upper chambers."

12. *By the spirit.* The pattern that had come into his mind, as revealed to him by the Spirit of God (v. 19). The plan of the Temple was not of David's own devising; it came to him from the Lord (see PP 751).

The courts. See on 2 Chron 4:9.

The chambers. Compare ch. 23:28.

The treasuries. Compare ch. 26:20.

13. *Courses.* Compare chs. 23–26.

All the work. Many services were connected with the Temple ritual, such as the cooking of flesh, the baking of shewbread, the preparation of oil, incense, and sacrifices (see Ex. 30:23–38; Lev. 1:5–17; 2:1–16; 5:11; 6:9–29; 8:1 24:2–9).

14. Gold by weight. David gave directions concerning the exact amount of gold to be used for the making of the various vessels. Minute specifications were provided with the fixed weight of gold for various objects.

15. Candlesticks. According to Ex. 25:31–40 there was a single seven-branched “candlestick,” or lampstand, in the sanctuary, but for the Temple of Solomon there were ten candlesticks. These latter were perhaps in addition to the original candlestick (see on 1 Kings 7:49; cf. 2 Chron. 4:7). The weight of the golden candlesticks and their lamps was accurately specified. Nothing was left to chance, to be done in a haphazard way.

16. The tables of shewbread. Only one table of shewbread is mentioned in Ex. 25:23–30 (see 1 Kings 7:48 and 2 Chron. 29:18). Solomon constructed ten tables, presumably for the shewbread (see 2 Chron. 4:8, 19). See on 1 Kings 7:48.

17. Fleshhooks. The fleshhooks employed in the sanctuary in the wilderness were made of brass (Ex. 27:3).

Bowls, and the cups. Compare Ex. 25:29; 27:3; 37:16; Num. 4:7.

18. Chariot of the cherubims. There was probably no literal chariot, but the cherubim themselves may have constituted the chariot (see Ps. 18:10; 68:17).

19. In writing. This verse literally translated reads, “He explained all in writing from the hand of *Yahweh* upon me, all the works of the pattern.” The LXX has a fuller reading and may be translated, “All these things in writing from the hand of the Lord David gave to Solomon according to the knowledge given to him of the work of the pattern.”

20. Be strong. Compare ch. 22:13.

Fear not, nor be dismayed. Compare the final admonition from Moses to Joshua and the people (Deut. 31:6–8), and the Lord’s admonition to Joshua when he took up the task of leadership (Joshua 1:5–7). If Solomon was to measure up to all that God and the nation expected of him, he would need to be courageous, courageous to be loyal personally to the precepts of Jehovah and to apply sound principles in his conduct of the affairs of state. Unfortunately, inducements to personal pleasure and prestige eventually prevailed. On Solomon’s apostasy and repentance, see the Introduction to Ecclesiastes.

ELLEN G. WHITE COMMENTS

1–21PP 750, 751

1 AA 94

1–3, 6–8PP 750

8 AA 94

9 MB 188; TM 173; 3T 238; 5T 31

9, 10 AA 95; PK 26

9–12PP 751

12, 19 GC 23

20 PP 751

CHAPTER 29

1 *David, by his example and intreaty, 6 causeth the princes and people to offer willingly. 10 David’s thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king. 26 David’s reign and death.*

1. David the king said. David recounts his preparations for the building of the Temple and appeals to the men of wealth and position in Israel for offerings (vs. 1–9). Compare the experience of Moses, who, in response to the Lord’s directions, made an appeal to the people for offerings that the sanctuary might be built (Ex. 25:1–8; 35:4–9), and received a liberal response (Ex. 35:20–29).

Young and tender. Compare 1 Chron. 22:5; 1 Kings 3:7; Prov. 4:3.

Palace. Birah, an Akkadian loan word, which usually designates a palace or fortress (Neh. 1:1; 7:2; Esther 1:2, 5; 2:3, 5, 8; 3:15; Dan. 8:2). Here and in v. 19 it is used for the Temple.

2. All my might. Putting all of his soul into this effort, David succeeded in gathering together great quantities of material (ch. 22:14). Wholehearted love produces wholehearted service.

3. Set my affection. Because of David’s love and devotion to God he was willing to give liberally of his own treasure that the Temple might be built. He had set an example in liberality, and now he could call for liberality.

4. Three thousand talents. If this was a regular talent, reckoned at 75.39 lb. (see Vol. I, p. 164), the amount of gold gathered by David would thus be about 113 tons (102 metric tons). However, we cannot be certain of the precise value of ancient standards of weight. See further pp. 122, 123.

Seven thousand talents. On the basis of a talent weighing 75.39 lb. (see Vol. I, p. 164) the amount of silver contributed would be about 263 tons, or 239 metric tons. See above under “three thousand talents.”

5. Consecrate his service. David had willingly consecrated himself and his service to the Lord, and he could now call upon his people to do likewise. He identified the project of building the Temple with the service of God. By their faithfulness in this matter the people would reveal the extent of their faithfulness to God. Acceptable service to God is willing, cheerful, and immediate service.

7. Iron. On the basis of a talent weighing 75.39 lb. (Vol. I, p. 164) the amount of iron contributed would total about 3,770 tons, or 3,420 metric tons (see on v. 4 regarding ancient standards of weight). See further pp. 122, 123. Iron was of much greater value in those days than it is today.

9. The people rejoiced. A willing offering to God brings joy to the heart. Sacrificing Christians are happy Christians. The lack of joy in the life is often due to the lack of liberality in the soul.

The king also rejoiced. David found joy in giving, and he rejoiced in the joy that came to his people from giving. A liberal Christian should be a joyous Christian.

11. Thine, O Lord. By his personal contact with God, David had caught a glimpse of the infinite greatness and glory of Heaven and the utter unworthiness and nothingness of man. In a spirit of genuine humility he ascribed all praise and honor to God. Compare the expression in the Lord’s Prayer: “For thine is the kingdom, and the power, and the glory, for ever. Amen” (Matt. 6:13).

13. We thank thee. Worship in its highest sense involves a recognition of God’s greatness and goodness and the response of the heart in joyous thanksgiving.

14. Who am I? David recognized his own unworthiness, and the utter inability of either himself or his people to give unto God unless God Himself had put into their hearts the spirit of giving and into their hands the wherewithal to give.

Of thine own. David frankly acknowledges that the earth and all therein are the Lord's and that in the offerings made that day he and his people were only returning to God a little of what God had given to them.

16. All this store. That is, all this abundance of material and wealth.

Of thine hand. All this abundance of treasure that Israel gave for the Temple had come from the hand of God, and was rightfully His. What man has, he receives from the bountiful hand of God (Ps. 104:28).

17. Triest the heart. Compare Ps. 7:9; 11:4; 26:2; 139:1; Jer. 11:20; Rev. 2:23.

In uprightness. God's interest is in righteousness and mercy, not in religious formalism and outward conformity to law. Uprightness within results in kindness, justice, honesty, and goodness without. God calls for a religion of the heart that produces the fruits of upright living (see Micah 6:8).

I have willingly offered. There was no hypocrisy in this prayer; it sprang from deep sincerity. What David had done, he had done willingly and cheerfully, finding in such giving his keenest joy.

18. Keep this. That is, keep always in the hearts of God's people the purpose and spirit manifested this day.

Prepare their hearts. Or, "direct their hearts." The moving of the Spirit of God upon the hearts of men and the placing of God's love within the souls of men cause them to direct their thoughts to Heaven.

20. Worshipped. The word here translated "worshipped" means basically, "to bow down," "to prostrate oneself." In grateful praise the people lifted up their hearts in worship to God; and in joyous recognition of what they owed to the example and admonition of David, they made obeisance to their king.

22. The second time. For the first time that Solomon was made king see on 1 Chron. 23:1; 1 Kings 1:32-40.

23. Instead of David. Though David was still alive at this time, all active direction of the affairs of state was placed in the hands of Solomon.

24. Submitted themselves. That is, they pledged their allegiance to Solomon. This was particularly important in view of the conspiracy of Adonijah (1 Kings 1:5-53).

27. Forty years. According to the chronology employed tentatively in this commentary (see Vol. II, pp. 134, 162, 77), David reigned from about 1011 to 971 B.C.

Seven years. Compare 2 Sam. 5:5 (see Vol. II, p. 133).

29. The book of Samuel. Verse 29 points to the existence of a number of important books recording Israel's early history.

30. The times. That is, the seasons of good and evil fortune that he experienced, the various vicissitudes that came to him, to his people, and to the nations round about.

ELLEN G. WHITE COMMENTS

1-20PP 751-753

1 PK 37

1-9PP 751

5 CS 127; PK 62; 8T 45

10-175T 735

10-20PP 752

11, 12 MB 176

12 3T 549

- 14 COL 362; CS 18, 46, 157, 198, 300; FE 82; MYP 313; PP 753; 4T 78, 596; 5T 268,
271, 382, 737; 6T 480, 481
- 15 Ed 165
- 16 4T 78
- 5

⁵Nichol, F. D. (1978). *The Seventh-day Adventist Bible Commentary : The Holy Bible with exegetical and expository comment*. Commentary Reference Series (1 Ch 18:6). Washington, D.C.: Review and Herald Publishing Association.